

THE
NEW
TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

F H A Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

Dear Lord God, Thank you that this PDF Ebook has been released so that we are able to learn more about you through authentic versions.

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Please help them to be able to have more resources available to be alright and to help others.

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Please give them rest, funds, spiritual protection, physical health, positive and biblically faithful friends.

Help them to have all the resources, books, places, strength and the time that they ask for, in order to be able

to keep working for You. Help them have plenty of gas for their car, and food to have real strength.

I pray that you would encourage them and that you protect them physically and spiritually, and the work & ministry that

they are engaged in. Help *those in this book and help ministry* to want to know and love you and your Word more every day.

I pray *that you would protect them from* the Spiritual or other Forces that could harm them or their work and projects, or slow them down. Please help them to find Godly friends who are eager and able to help. Provide stable transportation for their consistent use. Give them rest and strength.

And Lord, help and expedite their other projects also !!!

Remind me to pray for them often as this will help and encourage them.

Please give them your wisdom and understanding so they can better follow you, and I ask you to do all these things in the name of Jesus, Amen,

The Scofield Reference Bible

...at old ones edit to nothing and
united the best that may be done
according to the best of my knowledge and
experience.

THE

HOLY BIBLE

Containing the Old and New Testaments
AUTHORIZED VERSION

With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index, to which are added, helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs

EDITED BY

REV. C. I. SCOFIELD, D.D.

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HOLY BIBLE

CONTINUATION OF THE OLD TESTAMENT
THE NEW TESTAMENT

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OXFORD UNIVERSITY PRESS
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EDITION 8
REV. C. L. SCOFIELD, D.D.

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INTRODUCTION.

(TO BE READ.)

THIS edition of the Bible had its origin in the increasing conviction of the Editor through thirty years' study and use of the Scriptures as pastor, teacher, writer, and lecturer upon biblical themes, that all of the many excellent and useful editions of the Word of God left much to be desired. Gradually the elements which must combine to facilitate the study and intelligent use of the Bible became clear to his mind. These he has, with the invaluable collaboration of a wide circle of spiritual and experienced Bible students and teachers, in England and the United States, endeavoured, with what measure of success others must now judge, to embody in the present work. The distinctive features are as follows:

I. It was felt that the old system of references, based solely upon the accident of the English words, was unscientific and often misleading. In the present edition, by a new system of connected topical references, all the greater truths of the divine revelation are so traced through the entire Bible, from the place of first mention to the last, that the reader may for himself follow the gradual unfolding of these, by many inspired writers through many ages, to their culmination in Jesus Christ and the New Testament Scriptures. This method imparts to Bible study an interest and vital reality which are wholly lacking in fragmentary and disconnected study.

II. The last fifty years have witnessed an intensity and breadth of interest in Bible study unprecedented in the history of the Christian Church. Never before have so many reverent, learned, and spiritual men brought to the study of the Scriptures minds so free from merely controversial motive. A new and vast exegetical and expository literature has been created, inaccessible for bulk, cost, and time to the average reader. The winnowed and attested results of this half-century of Bible study are embodied in the notes, summaries, and definitions of this edition. Expository novelties, and merely personal views and interpretations, have been rejected.

III. Helps have been provided, available for instant reference, on the very page where help is needed. For example, at every mention of a Hebrew month, weight, coin, or measure, the English equivalent is given in the margin. Obscure and difficult passages, alleged discrepancies or contradictions, and every important type or symbol are elucidated by new references, or made the subject of an explanatory foot-note on the same page.

IV. All of the connected topical lines of reference end in analytic summaries of the whole teaching of Scripture on that subject, thus guarding the reader against hasty generalizations from a few passages or proof texts. The saying that "anything may be proved by the Bible" is both true and false—true if isolated passages are used; utterly false if the whole divine revelation is in view.

V. The great words of Scripture, as adoption, advocacy, assurance, atonement, church, conversion, death, election, eternal life, eternal punishment, faith, flesh, for-giveness, grace, hell (whether *sheol*, *hades*, or *gehenna*), imputation, justification, kingdom, propitiation, reconciliation, redemption, repentance, righteousness, salvation, sanctification, sin, world (in its four meanings), etc., etc., are defined in simple, non-technical terms. These definitions have been submitted to, and approved by, a very large number of eminent students and teachers of all the evangelical bodies.

VI. Each of the sixty-six books of the Bible is provided with an introduction and analysis, the latter so carried out in the text by appropriate sub-heads as greatly to facilitate the study and comprehension of the book.

VII. The entire Bible has been divided into paragraphs by italicized sub-heads while preserving the chapter and verse division which gives the Authorized Version, among many other superiorities, its unrivalled pre-eminence.

VIII. The remarkable results of the modern study of the Prophets, in recovering to the church not only a clear and coherent harmony of the predictive portions, but also great treasures of ethical truth, are indicated in expository notes. This portion of the Bible, nearly one-fourth of the whole, has been closed to the average reader by fanciful and allegorical schemes of interpretation. The method followed gives ready access also to the amazing literary riches of the Prophetic Books.

IX. The greater covenants of God which absolutely condition human life and the divine redemption, and about which the whole Bible gathers, are analyzed, and their relation to each other and to Christ made clear.

X. The Dispensations are distinguished, exhibiting the majestic, progressive order of the divine dealings of God with humanity, "the increasing purpose" which runs through and links together the ages, from the beginning of the life of man to the end in eternity. Augustine said: "Distinguish the ages, and the Scriptures harmonize."

XI. After mature reflection it was determined to use the Authorized Version. None of the many Revisions have commanded themselves to the people at large.

The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world. The discovery of the Sinaitic MS. and the labours in the field of textual criticism of such scholars as Griesbach, Lachmann, Tischendorf, Tregelles, Winer, Alford, and Westcott and Hort, have cleared the Greek *textus receptus* of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combines the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship.

The Editor disclaims originality. Other men have laboured, he has but entered into their labours. The results of the study of God's Word by learned and spiritual men, in every division of the church and in every land, during the last fifty years, under the advantage of a perfected text, already form a vast literature, inaccessible to most Christian workers. The Editor has proposed to himself the modest if laborious task of summarizing, arranging, and condensing this mass of material.

That he has been able to accomplish this task at all is due in very large measure to the valuable suggestions and co-operation of the Consulting Editors, who have freely given of their time and the treasures of their scholarship to this work. It is due to them to say that the Editor alone is responsible for the final form of notes and definitions. The Editor's acknowledgments are also due to a very wide circle of learned and spiritual brethren in Europe and America to whose labours he is indebted for suggestions of inestimable value. It may not be invidious to mention among these Professor James Barrellet, of the Theological Faculty of Lausanne, Professors Sayce and Margoliouth, of Oxford, Mr. Walter Scott, the eminent Bible teacher, and Professor C. R. Erdman, of Princeton.

Finally, grateful thanks are due to those whose generous material assistance has made possible the preparation of a work involving years of time, and repeated journeys to the centres of biblical learning abroad.

The completed work is now dedicated to the service amongst men of that Loving and Holy God, whose marvelous grace in Christ Jesus it seeks to exalt.

Jan. 1, 1909.

C. I. SCOFIELD.

PREFACE TO THE PRESENT EDITION.

The very large demand for the Scofield Reference Bible in every part of the world, and the consequent large and repeated printings, have made it necessary to reset the entire Bible in new type that the high standard of the Oxford University Press may be maintained; and the public furnished with this Bible in the highest form of the printer's art. To the attainment of this high purpose no labour of Editor or publishers has been counted too great.

The Scofield Reference Bible has now been nearly eight years in the hands of the Christian public. The editor would be more, or less, than human if he were not profoundly grateful, not only, nor chiefly, for the large sale accorded to it, but rather for the assurances which have reached him from every part of the earth of blessing through its use.

That this testimony has come in part from great biblical scholars has been most gratifying, but it has been an especial cause of gratitude to know that the plain people of God in their homes, and far away missionaries in heathen lands have been helped to a clearer and more spiritual apprehension of the Word of God.

But the very warmth of this welcome given to his labours has made the Editor solicitous that in any new typing of it he might find his opportunity to add, here and there, such further help as experience has shown to be desirable. This he has endeavoured here to do. The Panoramic View of the whole Bible will, it is believed, show the unity of the Book—a fact in danger of failing to be perceived in face of the other and more evident fact that it is made up of many books.

Chronological data have also been supplied; and, on the mechanical side, more distinct type; larger type in the reference columns; and the substitution of Arabic for Roman numerals will be noted as distinct improvements.

The Editor is especially grateful to the many eminent and spiritually minded brethren who have aided him by suggestions and counsel, and to those whose most Christian liberality has made such a work possible. He is sure that they, not less emphatically than himself, in again putting forth this testimony to Him whom having not seen we love, will say: "Yet not I, but the grace of God which was with me."

"Greyshingles," Douglaston, L. I., Jan. 1, 1917.

C. I. SCOFIELD.

A PANORAMIC VIEW OF THE BIBLE.

The Bible, incomparably the most widely circulated of books, at once provokes and baffles study. Even the non-believer in its authority rightly feels that it is unintelligent to remain in almost total ignorance of the most famous and ancient of books. And yet most, even of sincere believers, soon retire from any serious effort to master the content of the sacred writings. The reason is not far to seek. It is found in the fact that no particular portion of Scripture is to be intelligently comprehended apart from some conception of its place in the whole. For the Bible story and message is like a picture wrought out in mosaics: each book, chapter, verse, and even word forms a necessary part, and has its own appointed place. It is therefore, indispensable to any interesting and fruitful study of the Bible that a general knowledge of it be gained.

First. The Bible is one book. Seven great marks attest this unity. (1) From Genesis the Bible bears witness to one God. Wherever he speaks or acts he is consistent with himself, and with the total revelation concerning him. (2) The Bible forms one *continuous story*—the story of humanity in relation to God. (3) The Bible hazards the most unlikely *predictions* concerning the future, and, when the centuries have brought round the appointed time, records their fulfillment. (4) The Bible is a *progressive unfolding* of truth. Nothing is told all at once, and once for all. The law is, "first the blade, then the ear, after, that the full corn." Without the possibility of collusion, often with centuries between, one writer of Scripture takes up an earlier revelation, adds to it, lays down the pen, and in due time another man moved by the Holy Spirit, and another, and another, add new details till the whole is complete. (5) From beginning to end the Bible testifies to one *redemption*. (6) From beginning to end the Bible has one great theme—the person and work of the Christ. (7) And, finally, these writers, some forty-four in number, writing through twenty centuries, have produced a *perfect harmony* of doctrine in progressive unfolding. This is, to every candid mind, the unanswerable proof of the Divine inspiration of the Bible.

Second. The Bible is a book of books. Sixty-six books make up the one Book. Considered with reference to the unity of the one book the separate books may be regarded as chapters. But that is but one side of the truth, for each of the sixty-six books is complete in itself, and has its own theme and analysis. In the present edition of the Bible these are fully shown in the introductions and divisions. It is therefore of the utmost moment that the books be studied in the light of their distinctive themes. Genesis, for instance, is the book of beginnings—the seed-plot of the whole Bible. Matthew is the book of the King, &c.

Third. The books of the Bible fall into groups. Speaking broadly there are five great divisions in the Scriptures, and these may be conveniently fixed in the memory by five key-words, Christ being the one theme (Luke 24. 25-27):

PREPARATION.

The O. T.

MANIFESTATION.

The Gospels.

PROPAGATION.

The Acts.

EXPLANATION.

The Epistles.

CONSUMMATION.

The Apocalypse.

REDEMPTION.

ORGANIZATION.

POETRY.

SERMONS.

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Joshua

Judges

Ruth

I, II Sam.

I, II Kings

I, II Chronicles

Ezra

Nehemiah

Esther

Job

Psalms

Proverbs

Ecclesiastes

Song of Solomon

Lamentations

Joel

Amos

Obadiah

Isaiah

Jeremiah

Ezekiel

Daniel

Hosea

Zephaniah

Joel

Haggai

Zechariah

Malachi

Again care should be taken not to overlook, in these general groupings, the distinctive messages of the several books composing them. Thus, while *redemption* is the *general* theme of the Pentateuch, telling as it does the story of the redemption of Israel out of bondage and into "a good land and large," each of the five books has its own distinctive part in the whole. Genesis is the book of beginnings, and explains the *origin* of Israel. Exodus tells the story of the *deliverance* of Israel; Leviticus of the *worship* of Israel as a delivered people; Numbers the wanderings and failures of the delivered people, and Deuteronomy warns and instructs that people in view of their approaching entrance upon their inheritance.

The Poetical books record the spiritual experiences of the redeemed people in the varied scenes and events through which the providence of God led them. The prophets were inspired preachers, and the prophetic books consist of sermons with brief connecting and explanatory passages. Two prophetic books, Ezekiel and Daniel, have a different character and are apocalyptic, largely.

Fourth. *The Bible tells the Human Story.* Beginning, logically, with the creation of the earth and of man, the story of the race sprung from the first human pair continues through the first eleven chapters of Genesis. With the twelfth chapter begins the history of Abraham and of the nation of which Abraham was the ancestor. It is that nation, Israel, with which the Bible narrative is thereafter chiefly concerned from the eleventh chapter of Genesis to the second chapter of the Acts of the Apostles. The Gentiles are mentioned, but only in connection with Israel. But it is made increasingly clear that Israel so fills the scene only because entrusted with the accomplishment of great world-wide purposes (Deut. 7. 7).

The appointed mission of Israel was, (1) to be a witness to the unity of God in the midst of universal idolatry (Deut. 6. 4; Isa. 43. 10); (2) to illustrate to the nations the greater blessedness of serving the one true God (Deut. 33. 26-29; 1 Chron. 17. 20, 21; Psa. 102. 15); (3) to receive and preserve the Divine revelation (Rom. 3. 1, 2); and (4) to produce the Messiah, earth's Saviour and Lord (Rom. 9. 4). The prophets foretell a glorious future for Israel under the reign of Christ.

The biblical story of Israel, past, present, and future, falls into seven distinct periods: (1) From the call of Abram (Gen. 12) to the Exodus (Ex. 1-20); (2) From the Exodus to the death of Joshua (Ex. 21 to Josh. 24); (3) from the death of Joshua to the establishment of the Hebrew monarchy under Saul; (4) the period of the kings from Saul to the Captivities; (5) the period of the Captivities; (6) the restored commonwealth from the end of the Babylonian captivity of Judah, to the destruction of Jerusalem, A.D. 70; (7) the present dispersion.

The Gospels record the appearance in human history and within the Hebrew nation of the promised Messiah, Jesus Christ, and tell the wonderful story of his manifestation to Israel, his rejection by that people, his crucifixion, resurrection, and ascension.

The Acts of the Apostles record the descent of the Holy Spirit, and the beginning of a new thing in human history, the Church. The division of the race now becomes threefold—the Jew, the Gentile, and the Church of God. Just as Israel is in the foreground from the call of Abram to the resurrection of Christ, so now the Church fills the scene from the second chapter of the Acts to the fourth chapter of the Revelation. The remaining chapters of that book complete the story of humanity and the final triumph of Christ.

Fifth. *The Central Theme of the Bible is Christ.* It is this manifestation of Jesus Christ, his Person as "God manifest in the flesh" (1 Tim. 3. 16), his sacrificial death, and his resurrection, which constitute the Gospel. Unto this all preceding Scripture leads, from this all following Scripture proceeds. The Gospel is preached in the Acts and explained in the Epistles. Christ, Son of God, Son of man, Son of Abraham, Son of David, thus binds the many books into one Book. Seed of the woman (Gen. 3. 15) he is the ultimate destroyer of Satan and his works; Seed of Abraham he is the world blesser; Seed of David he is Israel's King, "Desire of all Nations." Exalted to the right hand of God he is "head over all to the Church, which is his body," while to Israel and the nations the promise of his return forms the one and only rational expectation that humanity will yet fulfil itself. Meanwhile the Church looks momentarily for the fulfilment of his special promise: "I will come again and receive you unto myself" (John 14. 1-3). To him the Holy Spirit throughout this Gospel age bears testimony. The last book of all, the Consumption book, is "The Revelation of Jesus Christ" (Rev. 1. 1).

THE NAMES AND ORDER OF WHICH

OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENT

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

	PAGE	CHAPS.	PAGE	CHAPS.
GENESIS	3	50	Ecclesiastes	696
Exodus	71	40	Song of Solomon	705
Leviticus	126	27	Isaiah	772
Numbers	165	36	Jeremiah	834
Deuteronomy	216	34	Lamentations	840
Joshua	259	24	Ezekiel	898
Judges	287	21	Daniel	921
Ruth	315	4	Hosea	930
I. Samuel	319	31	Joel	934
II. Samuel	355	24	Amos	941
I. Kings	385	22	Obadiah	943
II. Kings	421	25	Jonah	946
I. Chronicles	456	29	Micah	952
II. Chronicles	490	36	Nahum	955
Ezra	529	10	Habakkuk	959
Nehemiah	541	13	Zephaniah	962
Esther	558	10	Haggai	965
Job	569	42	Zechariah	980
Psalms	599	150	Malachi	980
Proverbs	672	31		

$3 \times 9 = 27$ books

THE BOOKS OF THE NEW TESTAMENT.

	PAGE	CHAPS.	PAGE	CHAPS.
MATTHEW	993	28	I. Timothy	1274
Mark	1045	16	II. Timothy	1279
Luke	1070	24	Titus	1283
John	1114	21	Philemon	1286
The Acts	1147	28	To the Hebrews	1291
To the Romans	1191	16	Epistle of James	1306
I. Corinthians	1211	16	I. Peter	1311
II. Corinthians	1230	13	II. Peter	1317
Galatians	1241	6	I. John	1321
Ephesians	1249	6	II. John	1326
Philippians	1257	4	III. John	1327
Colossians	1262	4	Jude	1328
I. Thessalonians	1267	5	Revelation	1330
II. Thessalonians	1271	3		

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THE FOUR GOSPELS.

THE four Gospels record the eternal being, human ancestry, birth, death, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records (John 21. 25) a connected story of His life. For some adequate reason—perhaps lest we should be too much occupied with “Christ after the flesh”—it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke’s Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for Himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. “The words that I speak unto you, they are spirit, and they are life.” The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separate Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent His disciples to the ancient oracles for an explanation of His sufferings and glory (Lk. 24. 27, 44, 45). One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that “the throne of David” (Lk. 1. 32) is synonymous with “My Father’s throne” (Rev. 3. 21), or that “the house of Jacob” (Lk. 1. 33) is the Church composed both of Jew and Gentile.

II. The mission of Jesus was, *primarily*, to the Jews (Mt. 10. 5, 6; 15. 23-25; John 1. 11). He was “made under the law” (Gal. 4. 4), and was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15. 8), and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross (e.g. Mt. 5. 17-19; 6. 12; cf. Eph. 4. 32; Mt. 10. 5, 6; 15. 22-28; Mk. 1. 44; Mt. 23. 2, etc.). The Sermon on the Mount is law, not grace, for it demands as the condition of blessing (Mt. 5. 3-9) that perfect character which grace, through divine power, creates (Gal. 5. 22, 23).

III. The *doctrines* of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the Church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment "hid in God" (Eph. 3. 3-10), said, "I will build my church" (Mt. 16. 16, 18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of "the church which is his body" (1 Cor. 12. 12, 13; Eph. 1. 23).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a Church which is the body of Christ in glory, associated with Him in the heavenlies, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers (1 Cor. 12. 12, 13; Eph. 1. 3-14, 20-23; 2. 4-6; 1 Pet. 2. 11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King.

As *Prophet* His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His Person which makes Him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son (Heb. 1. 1, 2). The old prophet was a voice from God; the Son is God Himself (Deut. 18. 18, 19). The prophet in any dispensation is God's messenger to His people, first to establish truth, and, secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ's *Kingly* office are defined in the Davidic Covenant (2 Sam. 7. 8-16, and *refs.*), as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom (Isa. 11. 2-5; Jer. 23. 5, 6; 33. 14-16). The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and the glory of Messiah (1 Pet. 1. 10, 11). The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled (Lk. 1. 30-33; Acts 2. 29-36; 15. 14-17); just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3. 25; Gal. 3. 6-14).

Christ is never called King of the Church. "The King" is indeed one of the divine titles, and the Church in her worship joins Israel in exalting "the king, eternal, immortal, invisible" (Psa. 10. 16; 1 Tim. 1. 17). But the Church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom (2 Tim. 2. 11, 12; Rev. 1. 6; 3. 21; 5. 10; Rom. 8. 15-18; 1 Cor. 6. 2, 3).

Christ's *Priestly* office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor (Heb. 5. 1, 2; 8. 1-3). So Christ, on the cross, entered upon His high-priestly work, offering Himself without spot unto God (Heb. 9. 14), as now He compassionates His people in an ever-living intercession (Heb. 7. 25). Of that intercession John 17. is the pattern.

VI. Distinguish, in the Gospels, *interpretation* from *moral application*. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom, is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally. It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so: for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the Evangelists
3. All record the feed
4. All record Christ's
5. All record the bet
and literal resurrection o
the death of Christ was
that all which precedes t
all the blessings which G

6. All record the resu
as unchanged by the tre
new note of universality

7. All point forward

2. All the Evangelists record the ministry of John the Baptist.
3. All record the feeding of the five thousand.
4. All record Christ's offer of Himself as King, according to Micah.
5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.
6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.
7. All point forward to His second coming.

HOW TO USE THE SUBJECT REFERENCES.

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

b Gospel. vs.
1,14,15; Mk.
8.35. (Gen.
12.1-3; Rev.
14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE GOSPEL ACCORDING TO ST. LUKE.

1 1]

[1 12]

WRITER. The writer of the third Gospel is called by Paul "the beloved physician" (Col. 4. 14); and, as we learn from the Acts, was Paul's frequent companion. He was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion. Tradition says that he was a Jew of Antioch, as Paul was of Tarsus.

Date. The date of Luke falls between A.D. 63 and 68.

Theme. Luke is the Gospel of the human-divine One, as John is of the divine-human One. The key-phrase is "Son of man," and the key-verse (19. 10), "For the Son of man is come to seek and to save that which was lost." In harmony with this intent, Luke relates those things concerning Jesus which demonstrate how entirely human He was. His genealogy is traced to Adam, and the most detailed account is given of His mother, and of His infancy and boyhood. The parables peculiar to Luke have distinctively the human and the seeking note. But Luke is careful to guard the Deity and Kingship of Jesus Christ (Lk. 1. 32-35). Luke, then, is the Gospel of "the man whose name is The BRANCH" (Zech. 6. 12).

Luke has seven chief divisions: I. The Evangelist's Introduction, 1. 1-4. II. The human relationships of Jesus, 1. 5-2. 52. III. The baptism, ancestry, and testing of Jesus, 3. 1-4. 13. IV. The ministry of the Son of man as Prophet-King in Galilee, 4. 14-9. 50. V. The journey of the Son of man from Galilee to Jerusalem, 9. 51-19. 44. VI. The final offer of the Son of man as King to Israel, His rejection and sacrifice, 19. 45-23. 56. VII. The resurrection, resurrection ministry, and ascension of the Son of man, 24. 1-53.

The events recorded in this book cover a period of 39 years.

CHAPTER 1. *Introduction.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning ^awere eyewitnesses, and ministers of ^bthe word;

3 It seemed good to me also, ^chaving had perfect ^dunderstanding of all things ¹from the very first, to write unto thee ^ein order, most excellent ^fTheophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Birth of John the Baptist fore-told.

THREE was in the days of ^gHerod, the king of Judaea, a certain priest named Zacharias,

B.C. 7.

^a John 15. 27; Acts 1. 3; 10. 39; Heb. 2. 3; 1 Pet. 5. 1; 2 Pet. 1. 16; 1 John 1. 1.

^b Rom. 15. 16; Eph. 3. 7. 8.

^c Inspiration. Lk. 4. 17-21. 27. (Ex. 4. 15; Rev. 22. 19.)

^d Gr. *parakoloutheikos*, lit. followed alongside of; or, closely traced.

^e The words "in order" are emphatic, indicating Luke's purpose to reduce to order the Gospel story.

^f Acts 1. 1

^g Herod the Great. Cf. Mt. 2. 1, note.

^h 1 Chr. 24. 1, 10.

ⁱ Righteousness. Lk. 2. 25. (Gen. 6. 9; Lk. 2. 25.)

^j Law (of Moses). Lk. 10. 25-37. (Ex. 19. 1; Gal. 3. 1-29.)

of the course of Abia: and his ^hwife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both ⁱrighteous before God, walking in all the ^jcommandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him,

¹ "From the very first": Gr. *anōthen*, "from above." So translated in John 3. 31; 19. 11; Jas. 1. 17; 3. 15, 17. In no other place is *anōthen* translated "from the very first." The use by Luke of *anōthen* is an affirmation that his knowledge of these things, derived from those who had been eye-witnesses from the beginning (Lk. 1. 2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord's Supper, but he also had it by revelation from the Lord (cf. 1 Cor. 11. 23), and his writing, like Luke's "another" knowledge, thus became first-hand, not traditional, merely.

he was troubled, and fear fell upon him.

13 But the ^aangel said unto him, Fear not, Zacharias: for thy ^bprayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be ^cgreat in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the ^dHoly Ghost, ^eeven from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he ^fshall go before him in the ^gspirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a ^hpeople prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the ^aangel answering said unto him, I am ^bGabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to ^ktake away my reproach among men.

The annunciation.

26 And in the ^lsixth month the ^aangel Gabriel was sent from God

B.C. 7.

^a Heb.1.4,
note.

^b Gen.25.21;
1 Sam.1.20.

^c Lk.7.28.

^d *Holy Spirit.*
vs.15,17,35,
41,67,80; Lk.

2,25,26,27,40.
(Mt.1.18;
Acts 2.4.)

^e Jer.1.5.

^f Mal.4.5.
See Mt.17.

10, note.

^g 1 Ki.21.20;
2 Ki.1.8; Mt.

3.4; 7.12.

^h 1 Pet.2.9.

ⁱ i.e. *Man of God.* Cf.
Psa.103.20;
Dan.8 16

^j Lk.7.27.

^k Gen.30.23;
1 Sam.1.6.

^l also v.

36.

^m Mt.1.18.

ⁿ Or, *graciously accepted,*
or, *much graced.*

^o Isa.7.14;
Mt.1.21.

^p Phil.2.9.11.

^q v.35.

^r Isa.9.6.7.

^s Lk.3.23,31;
Mt.1.1.

^t *Israel (prophe-*

cies). vs.
31-33; Lk.21.
20-24. (Gen.
12.2,3; Rom.
11.26.)

^u Dan.7.14,27;
Rev.11.15.

^v *Kingdom (N.T.).* vs.
31-33; Mt.2.2.
(Lk.1.31-33;
1 Cor.15.24.)

^w vs.26-35,

Isa.7.14.

^x *Sanctify, holy (per-*

sons) (N.T.).
vs.35-49,70;
Lk.2.23.
(Mt.4.5;
Rev.22.11.)

^y Acts 5.31;

Rom.1.3,4;

Heb.1.1,8.

^z Mt.19.26;

Rom.4.21.

unto a city of Galilee, named Nazareth,

27 To a ^mvirgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the ^aangel came in unto her, and said, Hail, *thou that art* ⁿhighly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the ^aangel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, ^othou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be ^pgreat, and shall be called the Son of the Highest: and the Lord God shall give unto him the ^qthrone of his ^rfather David:

33 And he shall reign over the house of Jacob for ever; and ^sof his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, ^tand the power of the Highest shall overshadow thee: therefore also that ^xholy thing which shall be born of thee shall be called the ^ySon of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For ^zwith God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Mary visits Elisabeth.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud

voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

The magnificat. (Cf. 1 Sam. 2. 1-10.)

46 And Mary said, My soul doth magnify the Lord.

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

Birth of John the Baptist.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

B.C. 7.

	61 And they said unto her, There is none of thy kindred that is called by this name.
	62 And they made signs to his father, how he would have him called.
	63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
	64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
	65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.
	66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
	67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
	68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
	69 And hath raised up an horn of salvation for us in the house of his servant David;
	70 As he spake by the mouth of his holy prophets, which have been since the world began:
	71 That we should be saved from our enemies, and from the hand of all that hate us;
	72 To perform the mercy promised to our fathers, and to remember his holy covenant;
	73 The oath which he sware to our father Abraham,
	74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
	75 In holiness and righteousness before him, all the days of our life.
	76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
	77 To give knowledge of salvation unto his people by the remission of their sins,
	78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
	79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
	80 And the child grew, and waxed

strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER 2.

The birth of Jesus (Mt. 1. 18-25; 2. 1; cf. John 1. 14).

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Adoration of the shepherds.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

B.C. 5.

^a *oikoumene* = inhabited earth.

^b Mic.5.2; 1 Sam.17.12.

^c Mt.1.25; Isa.7.14.

^d Heb.1.4, note.

^e *Gospel*. vs. 10.11; Lk.4.18. (Gen.12.1-3; Rev.14.6.)

^f Rom.1.16, note.

^g Cf. Mt.10.34, note.

^h 2 Cor.5.18,20; Eph.2.14,18.

ⁱ Lev.12.3; Gal.4.4,5; 5.3.

^j Lk.1.31; Mt.1.21.

^k Sanctify, holy (persons). Lk.9.26. (Mt.4.5; Rev.22.11.)

^l *Jehovah*. Ex.13.2,12.

^m Ex.13.12, 16; Num.8.17.

ⁿ Lev.12.8.

^o Righteousness. (Gen.6.9.)

^p *Holy Spirit*. vs.25,26,27, 40; Lk.3.16, 22. (Mt.1.18; Acts 2.4.)

14 Glory to God in the highest, and on earth peace, "good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Circumcision of Jesus.

(Cf. Lk. 1. 59.)

21 And when eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord;")

24 And to offer a sacrifice according to that which is said in the law of the Lord, A "pair of turtle-doves, or two young pigeons.

Adoration and prophecy of Simeon.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should

¹ Gr. *oikoumene* = "inhabited earth." This passage is noteworthy as defining the usual N.T. use of *oikoumene* as the sphere of Roman rule at its greatest extent, that is, of the great Gentile world-monarchies (Dan. 2., 7.). That part of the earth is therefore peculiarly the sphere of prophecy.

² The O.T. righteousness. Summary: In the O.T. "righteous" and "just" are

not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart ^ain peace, according to thy word:

30 For mine eyes have seen thy ^bsalvation,

31 Which thou hast prepared before the face of all people:

32 A light to lighten the ^c Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this ^d child is set for the ^e fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a ^fsword shall pierce through thy own soul also,) ^g that the thoughts of many hearts may be revealed.

Adoration of Anna.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and ^hprayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for ⁱredemption in Jerusalem.

Return to Nazareth: the silent years.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

B.C. 4.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Jesus and his parents at the passover.

41 Now his parents went to Jerusalem ^jevery year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among ^ktheir kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be ^labout my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in ^mwisdom and stature, and in favour with God and man.

English words used to translate the Hebrew words *yasher*, "upright"; *tsadiq*, "just"; *tsidkah*, "righteous." In all of these words but one idea inheres: the righteous, or just, man is so called, because he is *right with God*; and he is right with God because he has walked "in all the commandments and ordinances of the Lord blameless" (Lk. 1. 6; Rom. 10. 5; Phil. 3. 6). The O.T. righteous man was not sinless (Eccl. 7. 20), but one who, for his sins, resorted to the ordinances, and offered in faith the required sacrifice (e.g. Lev. 4. 27-35). Cf. "Righteousness (N.T.)"; Rom. 10. 10, note, and Paul's contrast, Phil. 3. 4-9.

CHAPTER 3.

The ministry of John the Baptist (Mt. 3. 1-12; Mk. 1. 1-8; John 1. 6-8, 15-36).

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and ^aHerod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

² ^bAnnas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

³ And he came into all the country about Jordan, preaching the baptism of ^crepentance for the remission of ^dsins;

⁴ As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the ^eLord, make his paths straight.

⁵ Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways ^fshall be made smooth;

⁶ ^gAnd all flesh shall see the ^hsalvation of God.

⁷ Then said he to the multitude that came forth to be baptized of him, O ⁱgeneration of vipers, who hath warned you to flee from the wrath to come?

⁸ Bring forth therefore fruits worthy of ^krepentance, and begin not to say within yourselves, ^lWe have Abraham to ^mour father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

⁹ And now also the axe is laid unto the root of the trees: ⁿevery tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

¹⁰ And the people asked him, saying, ^oWhat shall we do then?

¹¹ He answereth and saith unto them, ^pHe that hath two ^qcoats, let him impart to him that hath none; and he that hath meat, let him do likewise.

¹² Then came also ^rpublicans to

A.D. 26.

^a Also v.19.
See Mt.14.1,
ref.

^b John 11.49;
18.13; Acts
4.6.

^c Mt.3.1;
Mk.1.4.

^d Repentance.
vs.3,8. (Mt.
3.2; Acts 17.
30.)

^e Sin. Rom.3.
23, note.

^f Isa.40.3-5.

^g Jehovah. vs.
4-6. See Isa.
40.3-5.

^h Lk.2.30; Psa.
98.2; Isa.52.
10; Rom.10.
12,18.

ⁱ vs.4-6. See
Isa.40.3-5.

^j Mt.12.34.

^k Repentance.
vs.3,8; Lk.5.
32. (Mt.3.2;
Acts 17.30.)

^l Rom.9.6,8;
Gal.3.29; 6.
15.

^m Lk.13.5-9;
Rev.21.8.

ⁿ Acts 2.37,38;
16.30.

^o 1 John 3.17.
p Jas.2.15,17.

^q Lk.7.29;
Mt.21.32.

^r Phil.4.11;
1 Tim.6.8.

^s Or, allow-
ance.

^t Or, in sus-
pense.

^u 1 Pet.3.21.

^v Holy Spirit.
vs.16,22;

Lk.4.1.
(Mt.1.18;
Acts 2.4.)

^w Mt.13.30.

^x Mt.14.1, ref.

^y Mt.11.2.

^z Mt.3.13-15.

^a Holy Spirit.
Lk.4.1,14,18.
(Mt.1.18;
Acts 2.4.)

^b Lit. This is
my Son, the
beloved, in
whom I de-
lighted. Cf.

John 1.1,2;
8,29; Mt.
17.5.

be baptized, and said unto him, Master, what shall we do?

¹³ And he said unto them, Exact no more than that which is appointed you.

¹⁴ And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your ^swages.

¹⁵ And as the people were ^tin expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

¹⁶ John answered, saying unto them all, I indeed ^ubaptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the ^vHoly Ghost and with fire:

¹⁷ Whose fan ^wis in his hand, and he will thoroughly purge his floor, and will ^xgather the wheat into his garner; but the chaff he will burn with fire unquenchable.

¹⁸ And many other things in his exhortation preached he unto the people.

¹⁹ But ^yHerod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

²⁰ Added yet this above all, that he shut up ^zJohn in prison.

The baptism of Jesus (Mt. 3. 13-17; Mk. 1. 9-11).

²¹ Now when all the people were baptized, it came to pass, that ^{aa}Jesus also being baptized, and praying, the heaven was opened,

²² And the ^{ab}Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, ^{ac}Thou art my beloved Son; in thee I am well pleased.

The genealogy of Mary, mother of Jesus.

²³ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the ^{ad}son of Heli,

²⁴ Which was the son of Matthat, which was the son of Levi, which was the son of Melchi,

¹ In Matthew, where unquestionably we have the genealogy of Joseph, we are told (1. 16) that Joseph was the son of Jacob. In what sense, then, could he be called in Luke "the son of Heli"? He could not be by natural generation the son both of Jacob and of Heli. But in Luke it is not said that Heli *begat* Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was,

which was *the son of Janna*, which was *the son of Joseph*,

25 Which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,

26 Which was *the son of Maath*, which was *the son of Mattathias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*,

27 Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*,

28 Which was *the son of Melchi*, which was *the son of Addi*, which was *the son of Cosam*, which was *the son of Elmodam*, which was *the son of Er*,

29 Which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the son of Matthat*, which was *the son of Levi*,

30 Which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*,

31 Which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*,

32 Which was *the son of Jesse*, which was *the son of Obed*, which was *the son of Booz*, which was *the son of Salmon*, which was *the son of Naasson*,

33 Which was *the son of Aminadab*, which was *the son of Aram*, which was *the son of Esrom*, which was *the son of Phares*, which was *the son of Juda*,

34 Which was *the son of Jacob*, which was *the son of Isaac*, which was *the son of Abraham*, which was *the son of Thara*, which was *the son of Nachor*,

35 Which was *the son of Saruch*, which was *the son of Ragau*, which was *the son of Phalec*, which was *the son of Heber*, which was *the son of Sala*,

36 Which was *the son of Cainan*,

A.D. 26.

a Arphaxad.
Gen.10.22.

b *Holy Spirit*
vs.1,14,18;
Lk.11.13.
(Mt.1.18;
Acts 2.4.)

c See Mt.4.1,
note.

d Lk.9.12-17.

e *Jehovah*.
Deut.8.3.

f *Oikoumene*
= *inhabited*
earth (Lk.
2.1).

g John 12.31;
14.30; 2 Cor.
4.4.

h Satan. Lk.
8.12. (Gen.
3.1; Rev.
20.10.)

i Deut.6.13;
10.20.

j *Jehovah*.
Deut.6.13.

k Psa.91.
11,12.

l Heb.1.4,
note.

m After Sa-
tan's failure
to tempt the
Lord away
from the
Word, he
seeks to
tempt Him
by it. He
however mis-
quotes by
the omission
of "in all thy
ways" (Psa.
91.11). The
Lord's
"ways"
were those
marked out
for Him in
perfect de-
pendence
upon His
Father's
will; cf. Heb.
10.7,9.

which was *the son of "Arphaxad*, which was *the son of Sem*, which was *the son of Noe*, which was *the son of Lamech*,

37 Which was *the son of Mathu-
sala*, which was *the son of Enoch*, which was *the son of Jared*, which was *the son of Maleleel*, which was *the son of Cainan*,

38 Which was *the son of Enos*, which was *the son of Seth*, which was *the son of Adam*, which was *the son of God*.

CHAPTER 4.

The temptation of Christ (Mt. 4.
1-11; Mk. 1. 12, 13).

AND Jesus being full of the *Holy*
Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days *tempted* of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, *command* this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of *God*.

5 And the *devil*, taking him up into an high mountain, shewed unto him all the kingdoms of the *world* in a moment of time.

6 And the *devil* said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, *Sa-
tan*: for it is written, Thou shalt worship the *Lord thy God*, and him only shalt thou serve.

9 And he brought him to Jerusa-
lem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, *He shall give his angels charge over thee, to
keep thee*:

11 And in *their* hands they shall

like himself, a descendant of David. That he should in that case be called "son of Heli" ("son" is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage (cf. 1 Sam. 24. 16). The conclusion is therefore inevitable that in Luke we have Mary's genealogy; and Joseph was "son of Heli" because espoused to Heli's daughter. The genealogy in Luke is Mary's, whose father, Heli, was descended from David.

bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, "Thou shalt not tempt the ^bLord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

Jesus returns to Galilee (Mt. 4. 12-16; Mk. 1. 14).

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

Jesus in the synagogue at Nazareth.

16 And he ¹came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the ^bLord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the ²acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the ^bgracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?"

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

A.D. 27.

^a Deut.6.16.

^b Jehovah.
Deut.6.16.

^c v.1; Mt.4.12.
^d Mt.4.24.

^e Mt.13.54.
^f v.15; Mk. 1.21; John 18.20.

^g Inspiration.
vs.17-21,27;
Lk.10.16.
(Ex.4.15;
Rev.22.19.)

^h Adonai Je-hovah. Isa. 61.1.

ⁱ Gospel. Lk.7. 22. (Gen.12.1-3; Rev.14.6.)

^j Jehovah.
Isa.61.1,2.

^k Psa.45.2;
John 7.46.

^l Mt.13.55.

^m John 4.44.

ⁿ 1 Ki.17.9;
18.1.

^o 2 Ki.5.1,14.

^p John 8.37,59;
10.31,39.

^q John 8.26,28;
38,47; 12.49;
cf. Lk.8.25;
v.36.

^r Mk.1.23.

^s Cf.v.34, l.c.

^t Miracles
(N.T.) vs.
33-36,38-40,
41; Lk.5.3-8.
(Mt.8.2,3;
Acts 28.8,9.)

^u v.32; Lk.8.
25; John 8.26.

^v vs.14,15;
Mk.1.28,45.

24 And he said, Verily I say unto you, "No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the "days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 ^bAnd rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

Jesus goes to Capernaum, and casts out demons (Mk. 1. 23-26).

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for ^bhis word was with power.

33 And in the ^bsynagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the ^bfame of him went out

¹ Our Lord visited Nazareth twice after beginning His public ministry. See Mt. 13. 54-58; Mk. 6. 1-6.

² A comparison with the passage quoted, Isa. 61. 1, 2, affords an instance of the exquisite accuracy of Scripture. Jesus stopped at, "the acceptable year of the Lord," which is connected with the first advent and the dispensation of grace (Gen. 3. 15; Acts 1. 11, note); "the day of vengeance of our God" belongs to the second advent (Deut. 30. 3; Acts 1. 11, note) and judgment.

into every place of the country round about.

Jesus heals Peter's wife's mother, and many others
(Mt. 8. 14-17; Mk. 1. 29-38).

38 And he arose out of the synagogue, and entered into Simon's house. And ^aSimon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ^bministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. ^dAnd he rebuking ^cthem suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: ^efor therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER 5.

The miraculous draught of fishes. (Cf. John 21. 6-8.)

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing ^ftheir nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and ^hlet down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing:

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nevertheless ^jat thy word I will let down the net.

6 And when they had this done, they ^kinclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto ^ltheir partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they ^lbegan to sink.

8 When Simon Peter saw it, ^mhe fell down at Jesus' knees, saying, Depart from me; for I am a ⁿsinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, ^oFear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they ^pforsook all, and followed him.

Jesus heals a leper (Mt. 8. 2-4; Mk. 1. 40-44).

12 And it came to pass, when he was in a certain city, behold a man full of ^qleprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy ^rcleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, ^sand prayed.

A paralytic healed (Mt. 9. 2-8; Mk. 2. 1-12).

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was ^tpresent to heal them.

18 And, behold, men brought in a bed a man which was taken with a

palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in *because* of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst *before* Jesus.

20 And when he saw *their* faith, he said unto him, Man, thy *sins* are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh *blasphemies*? *Who* can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may *know* that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) *I* say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, *glorifying* God.

26 And they were all amazed, and they *glorified* God, and were filled with fear, saying, We have seen strange things to day.

The call of Matthew (Mt. 9. 9; Mk. 2. 13, 14).

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, *Follow* me.

28 And he left all, rose up, and followed him.

29 And Levi made him a *great* feast in his own house: and there was a great company of publicans and of others that sat down with them.

Jesus answers the scribes and Pharisees (Mt. 9. 10-17; Mk. 2. 16-22).

30 But their scribes and Pharisees murmured against his disciples, saying, *Why* do ye eat and drink with publicans and *sinn*ers?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

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a v.15; Mt. 13.2.

b Mt.15.30; 17.17.

c Mk.2.5.

d Sin. Rom. 3.23, note.

e John 10.33; Mt.26.65.

f Lk.7.49; John 9.31.

g Acts 2.22.

h Psa.33.9; Mt.28.18.

i Lk.17.15,18; Acts 3.8.

j Lk.7.16.

k Mt.4.22; 19.27; Mk. 8 34,35; 10. 28,52; Lk.5. 11; 9.23,59- 62; John 12. 26; 14.15; 21. 19,22.

l Mt.9.10; Mk.2.15.

m Lk.7.34; 15.2.

n Sin. Rom. 3.23, note.

o Rom.5.6,8; 1 Tim.1.15.

p Repentance. Lk.10.13. (Mt.3.2; Acts 17.30.)

q Lk.7.33.

r Lk.7.34.

s John 3.29.

t John 16.6, 20.22.

u Parables (N.T.) vs. 36,37-39; Lk.6.39-47. (Mt.5.13-16; Lk.21.29-31.)

v i.e. wine- skins.

w Lk.14.1-6.

x 1 Sam.21.6.

y Ex.25.30, note.

z Mt.12.8; Mk.2.28.

32 I came not to call the righteous, but *sinn*ers to *repentance*.

33 And they said unto him, Why do the *disciples* of John fast often, and make prayers, and likewise the *disciples* of the Pharisees; but *thine* eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while *the* bridegroom is with them?

35 But the days will come, when the *bridegroom* shall be taken away from them, and then shall they fast in those days.

Parables of the garment and bottles (Mt. 9.16, 17; Mk. 2.21, 22).

36 And he spake also a *"parable* unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old *bottles*; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CHAPTER 6.

Jesus and the sabbath (Mt. 12. 1-8; Mk. 2. 23-28).

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not *lawful* to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what *David* did, when himself was an hungry, and they which were with him;

4 How he went into the house of God, and did take and eat the *shewbread*, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, *That* the Son of man is Lord also of the sabbath.

The withered hand healed (Mt. 12. 9-14; Mk. 3. 1-6).

6 And it came to pass also on another sabbath, that he ^aentered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an ^baccusation against him.

8 But he ^cknew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; ^dIs it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: ^eand his hand was restored whole as the other.

11 And they were filled with ^fmadness; ^gand communed one with another what they might do to Jesus.

The twelve chosen (Mt. 10. 2-4; Mk. 3. 13-19).

12 And it came to pass in those days, that he went out into a ^hmountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he ⁱchose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zeletes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great ^jmultitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude

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sought to ^ktouch him: for there went ^lvirtue out of him, and healed them all.

The beatitudes.
(Mt. 5. 3-12.)

20 And he lifted up his eyes on his disciples, and said, Blessed ^mbe ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ⁿye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, "Love your enemies, do good to them which hate you,

28 ^oBless them that curse you, and ^ppray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that ^qtaketh away thy cloke forbid not *to take thy coat also.*

30 ^rGive to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for ^ssinners also ^tlove those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and

ado good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master. teacher

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

Parable of the house built on the rock (Mt. 7. 24-27).

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and

A.D. 31.

a Heb.13.16.

b Rewards.

1 Cor.3.8.

(Dan.12.3;

1 Cor.3.14.)

c Mt.5.45.

d Eph.4.32;

1 Pet.3.9.

e Rom.14.4,

1 Cor.4.5.

f Mt.18.21,22,

35.

g Prov.28.27;

2 Cor.8.1,

note.

h Law (of

Christ).

vs.27-38;

John 13.34

(Gal.6.2;

2 John 5.)

i Parables

(N.T.).

vs.39,47-49.

(Mt.5.13-16;

Lk.21.29-31.)

j Mt.15.14;

23.16.

k Mt.10.24;

John 15.20.

l Mt.7.3.

m Gal.6.4.

n Mt.7.17,18;

12,33; Jas.3.

12.

o Mt.12.33,34.

p Prov.15.2,28;

16.23; 18.21;

Jas.3.10.

q Mt.25.11,12;

Lk.13.25;

r 1 Cor.12.3.

s Mt.7.24-27;

John 14.21;

Jas.1.22-25.

t Parables

(N.T.). vs.47-

49; Lk.7.

41-48. (Mt.5.

13-16; Lk.21.

29-31.)

u Mt.13.5.

v 1 Cor.3.11.

w Psal.32.6.

x 1 John 2.17.

y Prov.1.29-31.

z Mt.8.5-13.

aa Acts 10.22.

ab Psal.33.9; 107.

20, Lk.4.36;

John 5.24;

11.43.

cc Mt.15.28.

dd Miracles

(N.T.).

ee vs.1-10,

11-15,21,22;

ff Lk.8.22-25.

gg (Mt.8.2,3;

hh Acts 28.8,9.)

when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER 7.

The centurion's servant healed (Mt. 8. 5-13).

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

The widow's son raised.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the

gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, *Weep not.*

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And *he* that was dead *sat* up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they *glorified* God, saying, That a great prophet is risen up among us; and, *That God hath visited his people.*

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

John the Baptist sends disciples to question Jesus (Mt. 11. 2-6).

19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the *dead* are raised, to the poor the *gospel* is preached.

23 And *blessed* is *he*, whosoever shall not be offended in me.

Jesus' testimony to John the Baptist (Mt. 11. 7-15).

24 And when the messengers of John *were* departed, he began to speak unto the people concerning John, What went ye out into the *wilderness* for to see? *A reed shaken with the wind?*

25 But what went ye out for to see? A man clothed in *soft* raiment? Behold, they which are

A.D. 31.

a Lk.8.52; John 11.35.

b Mt.11.5; Lk.8.54,55; John 11.44.

c Resurrec-tion. vs.11-15; Lk.14.13, 14. (Job 19. 25; 1 Cor.15. 52.)

d Lk.5.26.

e Lk.1.68.

f Mt.11.2.

g v.21; Isa.61.1-3.

h vs.14,15.

i Gospel. Lk.9.6. (Gen.12.1-3; Rev.14.6.)

j Mt.16.17; 1 Pet.2.8.

k Having gently removed His servant's doubt, the Lord bears witness to him before others: He knows when to reprove, and where, and when, to praise.

l Mt.3.1.

m Mt.11.7-11.

n Mt.3.4; Mk.1.6.

o Mal.3.1.

p See Mt.11.11.

q Mt.3.6,11; 21. 32; Lk.3.12.

r Mt.21.23-25.

s Lk.1.15.

t v.36; Lk.15.2.

u Sin. Rom.3. 23, note.

v 1 Cor.1.21-24.

w Lk.14.1.

x i.e. in the sense of unchaste.

y Mk.14.3.

z Isa.52.7.

a 1 Cor.11.15.

gorgeously appalled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but *he* that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being *baptized* with the baptism of John.

Jesus exposes the unreason of unbelief (Mt. 11. 16-19).

30 But the *Pharisees* and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came *neither* eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come *eating* and *drinking*; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and *"sinners!"*

35 But *wisdom* is justified of all her children.

Jesus in the Pharisee's house.

36 And one of the *Pharisees* desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a *sinner*, when she knew that Jesus sat at meat in the Pharisee's house, brought an *alabaster box* of ointment,

38 And stood at his *feet* behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the *hairs* of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake

within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner."

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Parable of the creditor and two debtors.

41 ^bThere was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he ^cfrankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto ^dSimon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 ^dMy head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are ^eforgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, ^fWho is this that forgiveth sins also?

50 And he said to the woman, Thy ^gfaith hath saved thee; go in peace.

CHAPTER 8.

Jesus preaches and heals in Galilee.

AND it came to pass afterward, that he went ^hthroughout

A.D. 31.

a Lk.15.2; 19.7.

b **Parables**
(N.T.) vs.41-48; Lk.8.4-15; Mt.5.13-16; Lk.21.29-31.)

c Rom.5.15,16; Eph.1.7.

d Psa.23.5.

e **Forgiveness.**
vs.47-49; Lk. 17.3,4. (Lev. 4.20; Mt.26. 28.)

f Mt.9.3-6.

g **Faith.** Lk.8. 50. (Gen.3. 20; Heb.11. 39.)

h Mk.1.38.

i Mt.27.55.

j Mt.14.1, refs.

k **Parables**
(N.T.) vs. 4.15,16-18; Lk.10.30-37. (Mt.5.13-16; Lk.21.29-31.)

l Mt.13.3-8; Mk.4.3-8.

m Mt.11.15; 13.9; Mk.4. 9; Rev.2.7.

n Mt.13.11, note.

o Isa.6.9,10; Acts 28.26,27.

p 1 Pet.1.23.

q **Satan.** Lk. 10.18. (Gen.3. 1; Rev.20.10.)

r Cf.v.15.

s Rom.1.16, note.

t **Temptation.**
Lk.10.25. (Gen.3.1; Jas.1.14.)

every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.

2 And ⁱcertain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Parable of the sower (Mt. 13. 1-23; Mk. 4. 1-20).

4 And when much people were gathered together, and were come to him out of every city, he spake by a ^kparable:

5 A ^lsower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, ^m"He that hath ears to hear, let him hear."

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the ⁿmysteries of the kingdom of God: but to others in parables; that ^oseeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the ^pword of God.

12 Those by the way side are they that hear; then cometh the ^qdevil, and taketh away the word out of their ^rhearts, lest they should believe and be ^ssaved.

13 They on the rock are ^tthey, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of ^utemptation fall away.

¹ See Jas. 2. 14-26. When Jesus would justify the woman in the eyes of *Simon*, He points to her *works*, for only through her works could Simon see the proof of her *faith*; but when He would send the woman away in peace, He points to her *faith*, not her *works*. See Tit. 2. 14; 3. 4-8. His own *works* can never be to the believer his own ground of assurance, which must rest upon the *work* of Christ (cf. Mt. 7. 22, 23). See "Assurance" (Isa. 32. 17; Jude 1).

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Parable of the lighted candle (Mt. 5.15, 16; Mk. 4.21-23; Lk. 11.33).

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

The new relationships (Mt. 12. 46-50; Mk. 3. 31-35).

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Jesus stills the waves (Mt. 8. 22-27; Mk. 4. 36-41).

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one

A.D. 31.

a 1 Tim. 6.9,
10; 2 Tim. 4.
10.

b Psa. 32.2, 5.

c Jas. 1.22.

d Rom. 2.7;
Heb. 10.36;
Jas. 5.7, 8.e Mt. 5.14;
Mk. 4.21;
Lk. 11.33.f 2 Cor. 3.2;
Phil. 2.15, 16.g Mt. 10.26;
Lk. 12.2;
1 Cor. 4.5;
2 Cor. 5.10.h Mt. 13.12;
25.29; Mk.
4.24, 25.i Mt. 12.46-50;
Mt. 3.31-35.j Mt. 25.40;
1 John 2.5.k Mt. 8.23;
Mk. 4.35-41.l Mt. 8.24;
Mk. 4.38.m Miracles
(N.T.), vs.22-25, 26-33,
41, 42, 43-48,
49-56; Lk. 9.12-17. (Mt.
8.2, 3; Acts
28.8, 9.)n Lk. 9.41;
cf. Mt. 8.10.o Lk. 5.26.
p Mt. 8.28.

q Gen. 3.7-11.

r Prov. 21.16.

s Mk. 1.23, 24;
Jas. 2.19.

t Gen. 14.19.

u Rom. 8.7.

v Gen. 32.27;
1 John 1.9.

w Rev. 20.1-3.

x Lk. 15.15;
2 Pet. 2.22.

y Mt. 11.28;
see v. 41, refs.

z Phil. 3.9.

a 2 Tim. 1.7.

b Unconscious
of their own
need, the

Gadarenes
beseech the

Lord to de-
part—His

power ter-
rifies and con-
demns them;

whilst he
whose need
has been met

beseeches
Him that he
may follow
Him.

c Acts 16.39.

to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Demons cast out of the maniac of Gadara (Mt. 8. 28-34; Mk. 5. 1-17).

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God 'most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

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38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

A woman healed: Jairus' daughter raised (Mt. 9 18-26; Mk. 5. 22-43).

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude k'throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the

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house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER 9.

The twelve sent forth to preach (Mt. 10. 1-42. Cf. Mk. 6. 7-13).

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

The apostles return: the five thousand fed (Mt. 14. 13-21; Mk. 6. 30-44; John 6. 1-14).

10 And the apostles, when they were returned, told him all that they had done. And he took them,

and ^awent aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew ^bit, followed him: and he received them, and ^bspake unto them of the kingdom of God, and healed them that had ^cneed of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, ^dSend the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but ^efive loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them ^fsit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he ^gblessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and ^hwere all filled: and there was taken up of ⁱfragments that remained to them twelve baskets.

Peter's confession of Christ (Mt. 16. 13-20; Mk. 8. 27-30).

18 And it came to pass, as he was alone ^jpraying, his disciples were with him: and he asked them, saying, ^kWhom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? ^lPeter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

Jesus foretells his death and resurrection (Mt. 16. 21; Mk. 8. 31).

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be ^mraised the third day.

The test of discipleship (Mt. 16. 22-28; Mk. 8. 32-38).

23 And he said to them all, ⁿIf

A.D. 32.

^a Mt.12.15; 14.13,
14.

^b Lk.4.43.

^c Lk.4.40; Rom.5.20. Wherever there is need, the Lord is ready to meet it. Men might have put the bodily need of healing first, since that is keenly felt. Spiritual need is often the greatest where there is the least consciousness of it; cf. Rev.3.17.

^d Mt.14.15-21;
Mk.6.35-44;

^e John 6.5-13.

^f 1 Cor.1.27,28.

^g Rom.4.5.

^h Prov.10.22; Lk.
22.19; 24.30.

ⁱ Miracles
(N.T.) vs.12-17,
37-42; Lk.11.14;
(M.t.8.2,3;
Acts 28.8,9.)

^j 2 Kt.4.42-44;
Eph.3.18,19.

^k vs.28,29; Lk.3.
21; 5.16; 6.12;
11.1; 22.40-46;
23.34.

^l Mt.16.13-20;
Mk.8.27-30.

^m John 6.68.

ⁿ Lk.24.6,7,46.

^o Mt.10.38; 16.
24-28; Mk.8.
34-38; cf. Phil.3.
10.

^p John 12.25,26;
Acts 20.24.

^q Lk.12.15-21;

^r 16.19-31.

^s i.e. earth.

^t Mt.10.32,33;
Rom.1.16.

^u Heb.11.16.

^v Mt.25.31.

^w Sanctify, holy
(persons)

(N.T.) John 10.
36. (Mt.4.5; 20.
22.11.)

^x Heb.1.4, note.

^y 2 Pet.1.16-18.

^z See Mt.17.2,
note on the
transfiguration.

^u v.18.

^u 2 Cor.4.6; Heb.2.
9.

^u Mt.18.16.

^u Or, departure.

^u Lk.22.45,46.

^u Contra, vs.19,20.

^u Mt.20.21,22;

^u John 14.8-11.

^u Ex.13.21;

^u Acts 1.9.

^u Mt.3.17; Lk.3.22;

^u John 5.36,37;

^u 12.28-30.

^u v.21; Mt.17.9.

any ^uman will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will ^usave his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man ^uadvantaged, if he gain the whole ^uworld, and lose himself, or be cast away?

26 For whosoever shall be ^uashamed of me and of my words, of him shall the Son of man be ^uashamed, when he shall 'come in his own glory, and in ^uhis Father's, and of the ^uholy ^uangels.

The transfiguration (Mt. 17. 1-8; Mk. 9. 2-8).

27 But I tell you of a truth, there be ^usome standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he ^uprayed, the ^ufashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him ^utwo men, which were Moses and Elias:

31 Who ^uappeared in glory, and spake of his ^udecease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with ^usleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make ^uthree tabernacles; one for thee, and one for Moses, and one for Elias: ^unot knowing what he said.

34 While he thus spake, there came a ^ucloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, ^uThis is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they ^ukept it close, and told no man in those days any of those things which they had seen.

The powerless disciples. Demon cast out of a child (Mt. 17. 14-21; Mk. 9. 14-29).

37 And it came to pass, that on the next day, when they were ^acome down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine ^bonly child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy ^ddisciples to cast him out; and they could not.

41 And Jesus answering said, O ^efaithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was ^fyet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Jesus again foretells his death (Mt. 17. 22, 23; Mk. 9. 30-32).

44 Let these sayings ^hsink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

The sermon on the child (Mt. 18. 1-5; Mk. 9. 33-37).

46 Then there arose a ⁱreasoning among them, which of them should be greatest.

47 And Jesus, ^jperceiving the thought of their heart, took a ^kchild, and set him by him,

48 And said unto them, ^lWhosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is ^mleast among you all, the same shall be great.

A.D. 32.

^a Mt.17.14;
Mk.9.14.

^b Gen.22.2;
Lk.7.12; cf.
John 3.16.

^c Mt.15.22;
Lk.8.27.

^d v.1.

^e John 14.12.
^f Lk.8.49.

^g Or, the
majesty of
God.

^h v.31; Mt.
17.22.

ⁱ Mt.18.1-6;
Mk.9.33-37;
Lk.22.24-27.

^j John 2.24,25.

^k little child.
Lk.18.17.

^l Mt.10.40;
18.5; Mk.9.
37; John 12.
44; 13.20.

^m 1 Cor.15.9;
Phil.2.3-11;
Eph.3.8.

ⁿ Num.11.26-
30; Mk.9.38.
40; 1 Cor.3.5.

^o Mt.10.42;
Lk.11.23;
Phil.1.15-18.

^p Isa.50.7;
Mt.26.53,54;
Heb.12.2.

^q John 4.5,9.

^r v.30; 2 Ki.
1.10,12.

^s Lk.19.10;
John 12.47.

^t v.23; Mt.8.
19,20.

^u Or, roosting-
places.

^v Lk.2.7; 8.23;
1 Cor.4.11.

^w Mt.8.22.

^x Mt.8.21;
Lk.18.28-30.

^y 1 Ki.19.20,21.
10,11.

^z Acts 15.37,
38; 2 Tim.4.
10,11.

The rebuke of sectarianism (Mk. 9. 38-40).

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he ^zfolloweth not with us.

50 And Jesus said unto him, Forbid ^ohim not: for ^ohe that is not against us is for us.

The new spirit of grace: final departure from Galilee. (Cf. John 7. 2-10.)

51 And it came to pass, when the time was come that he should be received up, he ^pstedfastly set his face to go to Jerusalem.

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And ^qthey did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command ^rfire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the ^sSon of man is not come to destroy men's lives, but to save ^tthem. And they went to another village.

Another test of discipleship (Mt. 8. 18-22).

57 And it came to pass, that, as they went in the way, a ^ucertain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have ^vnests; but the Son of man ^whath not where to lay ^xhis head.

59 And he said unto another, ^yFollow me. But he said, Lord, suffer me first to go and ^zbury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go ^zbid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the ^zplough, and looking back, is fit for the kingdom of God.

CHAPTER 10.

The seventy sent before him.
(Cf. Mt. 10. 1-42.)

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto ^athem, The harvest truly is great, but ^bthe labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 ^cGo your ways: behold, I send you forth as lambs among wolves.

4 ^dCarry neither purse, nor scrip, nor shoes: and ^esalute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall ^fturn to you again.

7 And in the same house remain, eating and drinking such things as they give: ^gfor the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, ^hThe kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that ⁱit shall be more tolerable in that day for Sodom, than for that city.

Jesus denounces judgment on the cities (Mt. 11. 20-24).

13 ^kWoe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago ^lrepented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon ^mat the judgment, than for you.

A.D. 32.

^a John 4.35
^b 1 Cor.3.9.

^c See Mt.10.
^d 16, note. The same remark is applicable here.

^e Lk.9.3; 22.35;
1 Cor.9.7.

^f Gen.24.33,
56; 2 Ki.4.29.

^g Isa.57.21.

^h Psa.35.13.

ⁱ 1 Cor.9.4.14.

^j Mt.3.2.

^k Lk.12.47;
Heb.2.3; 10.
26,31.

^l See Mt.11.

^m 20, note; Mk.
8.23, note.

ⁿ Repentance.

^o Lk.11.32.
(Mt.3.2; 10.

^p Acts 17.30.)

^m Day of

^o Judgment.
Lk.11.31.32.
(Mt.10.15;
Rev.20.11.)

ⁿ Isa.14.13,15.

^o John 13.20.

^p Inspiration.

Lk.11.49-51.
(Ex.4.15;
Rev.22.19.)

^q Satan. Lk.

11.18,19.
(Gen.3.1;

Rev.20.10.)

^r Isa.14.12-19;
Rev.12.8,9.

^s Gen.3.15;

Mt.13.39;

Mk.16.18;

Acts 28.5;

Rom.16.20.

^t the spirit.

Many have,

Spirit.

^u Mt.28.18;

John 3.35;

Eph.1.20,23;

Heb.2.8.

^v Mt.13.16.

^w John 8.56.

^x Temptation.

Lk.11.16.

(Gen.3.1;

Jas.1.14.)

^y Life

(eternal).
Lk.12.15.

(Mt.7.14;
Rev.22.19.)

^z Law (of

Moses). vs.

25-37; John

1.17. (Ex.19.

1; Gal.3.1-29.)

^a Jehovah.

Deut.6.5;

Lev.19.18.

15 And thou, Capernaum, ^wwhich art exalted to heaven, shalt be thrust down to hell.

16 He that ^xheareth you ^yheareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld ^zSatan as lightning fall from heaven.

19 Behold, I give unto you power to tread on ^sserpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in ^tspirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things ^uare delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turned him unto ^vhis disciples, and said privately, ^wBlessed are the eyes which see the things that ye see:

24 For I tell you, that ^xmany prophets and kings have desired to see those things which ye see, and have not seen ^ythem; and to hear those things which ye hear, and have not heard ^zthem.

A lawyer questions Jesus. (Cf. Mt. 22. 34-40; Mk. 12. 28-34.)

25 And, behold, a certain lawyer stood up, and ^xtempted him, saying, Master, what shall I do to inherit ^yeternal life?

26 He said unto him, What is written in the ^zlaw? how readest thou?

27 And he answering said, Thou shalt love the ^aLord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to ^ajustify himself, said unto Jesus, And who is my ^bneighbour?

Parable of the good Samaritan.

30 And Jesus answering said, ^cA certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain ^dSamaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two ^epence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed ^fmercy on him. Then said Jesus unto him, Go, and do thou likewise.

A.D. 32.

^a Rom.4:2; Gal.3:11.

^b Mt.5:43.

^c *Parables* (N.T.), vs 30-37; Lk.11:5-10. (Mt.5:13-16; Lk.21:29-31.)

^d John 4:9

^e The Roman penny is the eighth part of an ounce, which at five shillings the ounce is seven pence half penny, or 15 cents.

^f Prov.14:21, Mic.6:8.

^g John 11:1, 12,2,3.

^h Lk.8:35; Acts 22:3.

ⁱ Lk.21:34; Mk.4:19; 1 Cor.7:32,35.

^j Lk.18:22; Psa.27:4; 73:25; Mk.8:36.

^k *Bible prayers* (N.T.). Lk.15:18,19. (Mt.6:9; Rev.22:20.)

^l Mt.6:9.

^m Mt.3:2, note.

ⁿ Or, for the day.

Martha and Mary in contrast.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha ^oreceived him into her house.

39 And she had a sister called Mary, which also ^psat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER 11.

Jesus' doctrine of prayer.

AND it came to pass, that, as he was ^qpraying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye ^rpray, say, 'Our Father which art in heaven, Hallowed be thy name. ^sThy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ^tday by day our daily bread.

1 This is the central N.T. passage on prayer. Christ had announced the new basis of prayer, viz.: the relationship (Mt. 6. 9, 28-32). The believer is a child of God through the new birth (John 3. 3, note). The clear revelation of this fact at once establishes the reasonableness of prayer; a reasonableness against which the argument from the apparent uniformity of natural law shatters itself. God is more than a Creator, bringing a universe into being, and establishing laws for it; more than a decree-maker determining future events by an eternal fiat. Above all this is the divine family for whom the universe with its laws exists (Col. 1. 16-20; Heb. 1. 2; 2. 10, 11; Rom. 8. 17): "When ye pray, say, Our Father." What God habitually does in the material universe concerns the reverent investigator of that universe. What He may do in His own family concerns Him, and them; and is matter for divine promise and revelation. Science, which deals only with natural phenomena, cannot intrude there (1 Cor. 2. 9).

Christ's law of prayer may be thus summarized: (1) He grounds prayer upon relationship, and reveals God as freely charging Himself with all the responsibilities, as His heart glows with all the affections of a Father toward all who believe on Jesus Christ (Mt. 6. 25-32; 7. 9-11). Prayer, therefore, is a child's petition to an all-wise, all-loving, and all-powerful, Father-God. (2) In the so-called Lord's prayer Christ gives an incomparable model for all prayer. It teaches that right prayer begins with worship; puts the interest of the kingdom before merely personal interest; accepts beforehand the Father's will, whether to grant or withhold; and petitions for present need, leaving the future to the Father's care and love. Used as a *form*, the Lord's prayer is, dispensationally, upon legal, not church

4 And ^aforgive us our ^bsins; for we also forgive every one that is indebted to us. ^cAnd lead us not into temptation; but deliver us from evil.

Parable of the importunate friend.

5 And he said unto them, ^cWhich of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his ^dimportunity he will rise and give him as many as he needeth.

9 And I say unto you, ^eAsk, and it shall be given you; ^fseek, and ye shall find; ^gknock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Parable of the fatherhood.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if ^hhe ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall ⁱyour heavenly Father ^jgive the ^kHoly Spirit to them that ask him?

ground; it is not a prayer in the name of Christ (cf. John 14. 13, 14; 16. 24); and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses (cf. Eph. 4. 32). (3) Prayer is to be definite (vs. 5, 6); and, (4) importunate, that is, undiscouraged by delayed answers.

1 It is evident that none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise. It was a new and staggering thing to a Jew that, in advance of the fulfilment of Joel 2. 28, 29, all might receive the Spirit. Mary alone of the disciples understood Christ's repeated declaration concerning His own death and resurrection (John 12. 3-7). Save Mary, not one of the disciples but Peter, and he only in the great confession (Mt. 16. 16), manifested a spark of spiritual intelligence till after the resurrection of Christ and the impartation of the Spirit (John 20. 22; Acts 2. 1-4). To go back to the promise of Lk. 11. 13, is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit (Rom. 8. 9, 15; 1 Cor. 6. 19; Gal. 4. 6; 1 John 2. 20, 27). See Acts 2. 4, note.

A.D. 33.
^a Mt.6.12,
note.

^b Sin. Rom.3.
23, note.

^c Parables
(N.T.), vs.5-
10,11-13,33-
36; Lk.12.16-
21. (Mt.5.13-
16; Lk.21.
29-31.)

^d Lk.18.1-8.

^e Mt.7.7; 21.
22; John 15.
7; Jas.1.5;
1 John 3.22.

^f Isa.55.6.

^g Lk.13.25.

^h Holy Spirit.
Lk.12.10,12.
(Mt.1.18;
Acts 2.4.)

ⁱ demon.

^j Miracles
(N.T.), Lk.
13.11-13.
(Mt.8.2,3;
Acts 28.8,9.)

^k Beelzebul;
so vs.18,19.

^l Temptation.
Lk.22.28.
(Gen.3.1;
Jas.1.14.)

^m Satan.
Lk.13.16.
(Gen.3.1;
Rev.20.10.)

ⁿ Mt.3.2.

^o Isa.53.12;
Col.2.15;
Heb.2.14,15;
Rev.20.2,3.

^p Mt.6.24.

^q See Mt.12.43.

Jesus charged with casting out demons by Beelzebub (Mt. 12. 22-37).

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb ^rspake; and the people wondered.

15 But some of them said, He casteth out devils through ^sBeelzebub the chief of the devils.

16 And others, ^ttempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If ^uSatan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt ^vthe kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a ^wstronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is ^xagainst me: and he that gathereth not with me scattereth.

Worthlessness of self-reformation (Mt. 12. 43-45).

24 ^yWhen the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will

return unto my house whence I came out.

25 And when he cometh, he findeth it ^aswept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last ^bstate of that man is ^bworse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

The sign of Jonas
(Mt. 12. 39-42).

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up ^bin the judgment with this generation, and shall condemn it: for they ^brepented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Parable of the lighted candle
(Mt. 5. 15, 16; Mk. 4. 21, 22. Cf. Lk. 8. 16).

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The ^blight of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as

A.D. 33.

when the bright ^bshining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And ^bwhen the Pharisee saw it, he marvelled that he had not first washed before dinner.

Jesus denounces woes upon the Pharisees. (Cf. Mt. 23. 13-35.)

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But ^bwoe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and ^bpass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! ^bfor ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as ^bgraves which appear not, and the men that walk over them are not aware of them.

Jesus denounces woes upon the lawyers.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye ^blade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed ^bthem, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the ^bworld, may be required of this generation;

51 From the blood of ^aAbel unto the blood of ^bZacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ^dye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to ^eprovoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER 12.

Jesus warns of the leaven of the Pharisees. (Cf. Mk. 8. 14-21.)

IN ^fthe mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the ^gleaven of the Pharisees, which is ^hhypocrisy.

2 For ⁱthere is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto ^jyou my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into ^khell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two ^lfarthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the ^mSon of man also confess before the ⁿangels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the ^mSon of man, it

A.D. 33

a Gen.4.8.

b 2 Chr.24.20, 21.

c Inspiration, vs.49-51; Lk. 16.29-31. (Ex. 4.15; Rev.22. 19.)

d Mal.2.7; MK.7.13.

e 1 Cor.13.5.

f Mt.16.6.

g Leaven. Lk. 13.21. (Gen. 19.3; Mt.13. 33.)

h Lk.11.39.

i Mt.10.26;

1 Cor.4.5.

j Psa.49.16.

k Mt.5.22,note.

l Two farthings here=1 cent.

m Mt.8.20,note.

n Heb.1.4,note.

o Holy Spirit. vs.10,12; John 1.32,33. (Mt.1.18; Acts 2.4.)

p Lk.21.14,15; Mt.10.19.

q John 18.36.

r Life (eter-nal). John 1. 4. (Mt.7.14; Rev.22.19.)

s Parables (N.T.).vs.16-21, 23,35-40,42-48; Lk.13.6-9. Mt.5.13-16; Lk.21. 29-31.)

t Jas.4.15.

u Psa.49.15,16.

v Eccl.11.9; Jas.5.1,5.

w Psa.52.5,7; Jas. 4.14.

x Hab.2.9.

y Cf. Mt.6.25-33.

z Mt.6.25; Phil.4.6.

a Psa.139.14.

b One cubit= about 18 in.

shall be forgiven him: but unto him that blasphemeth against the ^oHoly Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and ^punto magistrates, and powers, ^qtake ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the ^oHoly Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, ^qMan, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's ^rlife consisteth not in the abundance of the things which he posseseth.

Parable of the rich fool.

16 And he spake a ^sparable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will ^tI do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou* fool, this night ^uthy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not ^vrich toward God.

22 ^wAnd he said unto his disciples, Therefore, I say unto you, ^xTake no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the ^ybody is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one ^zcubit?

26 If ye then be not able to do

that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe you*, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the *world* seek after: and your Father knoweth that ye have need of these *things*.

31 But *rather seek ye the kingdom of God*; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the *kingdom*.

33 Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 *For where your treasure is, there will your heart be also.*

Parable and warnings connected with the second coming (Mt. 24 37-25 30).

35 *Let your loins be girded about, and your lights burning;*

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and *make them to sit down to meat*, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And *this* know, that if the goodman of the house had known what hour the *thief* would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the *Son of man cometh* at an hour when ye think not.

A.D. 33.

a i.e. earth.

b Ps.2a.23.1.

c Mt.6.33.

d Mt.3.2, note.

e Mt.19.21;

Acts 2.45;

4.34.35.

f Col.3.1.3.

g Eph.6.14.

h v.33; 1 Tim.

6.18; Jas.2.5.

i Mt.24.43.

j 1 Thes.5.2.

k Mt.8.20,

note.

l Christ (Second Advent).

vs.35-40;

Lk.17.24-36.

(Deut.30.3;

Acts 1.9-11.)

m 1 Cor.4.2.

n Rev.3.21.

o Eccl.8.11;

2 Pet.3.3,4.

p 1 Thes.5.3.

q Or, cut him off

r Jas.4.17

s Acts 17.30.

t Lev.5.17;

John 15.22;

1 Tim.1.13.

u v.51

v Mt.20.18,22;

Mk.10.38,39.

w Mt.10.34

x Mic.7.6.

y Mt.16.2

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

Parable of the steward and his servants.

42 And the Lord said, Who then is that faithful and wise *steward*, whom his lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him *ruler over all* that he hath.

45 But and if that servant say in his heart, My lord *delayeth* his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken,

46 The lord of that servant will come in a *day* when he looketh not for *him*, and at an hour when he is not aware, and will *cut him in sunder*, and will appoint him his portion with the unbelievers.

47 And that servant, *which knew his lord's will*, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But *he that knew not, and did commit things worthy of stripes*, shall be beaten with few *stripes*. *For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

Christ a divider of men.

49 I am come to send *fire on the earth*; and what will I, if it be already kindled?

50 But I have a *baptism to be baptized with*; and how am I straitened till it be accomplished!

51 *Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:*

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The *father* shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, *When ye see a cloud rise out of*

the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; ^abut how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ^bWhen thou goest with thine adversary to the magistrate, ^cas thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ^dmite.

CHAPTER 13.

Men are not to judge, but repent.

THREE were present at that season some that told him of the ^eGalileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were ^fsinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye ^grepent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ^fsinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye ^grepent, ye shall all likewise perish.

Parable of the barren fig tree.
(Cf. Isa. 5. 1-7; Mt. 21. 18-20.)

6 He spake also this ^hparable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it ⁱdown; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

9 And if it bear fruit, well: and if not, *then* after that ^jthou shalt cut it down.

A.D. 33.

a Mt.16.3.

b Mt.5.25.

c Isa.55.6.

d One mite =
1-4 farthing
or 1-8 cent.

e Acts 5.37.

f Sin. Rom.
3.23, note.

g Repentance.
Lk.15.7. (Mt.
3.2; Acts 17.
30.)

h Parables
(N.T.) vs.6-
9,18,19,20,
21; Lk.14.16-
24. (Mt.5.13-
16; Lk.21.
29-31.)

i Ex.32.10,
14.

j John 15.2.

k Miracles
(N.T.) vs.11-
13; Lk.14.1-
4. (Mt.8.2,3;
Acts 28.9.)

l Lk.6.7,9;
14,3,6; Mt.
12.10; Mk.
3,2,4; John
5,16.

m Ex.20.9.

n Prov.11.9;
Mt.7.5;
23.13,28.

o Lk.19.9;
Rom.4.
11,12.

p Satan. Lk.
22.3,31.
(Gen.3.1;
Rev.20.10.)

q Isa.45.24;
1 Pet.3.16.

r Mt.13.31;
Mk.4.30.

s Isa.2.2,4.

t Leaven.
1 Cor.5.6-8.
(Gen.19.3;
Mt.13.33.)

The woman loosed from her infirmity.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and ^kimmediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had ^mhealed on the sabbath day, and said unto the people, ^mThere are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, ⁿdoth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a ^odaughter of Abraham, whom ^pSatan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ^qashamed: and all the people rejoiced for all the glorious things that were done by him.

Parable of the mustard seed
(Mt. 13. 31, 32, note; Mk. 4. 30-32).

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and ^rwaxed a great tree; and the fowls of the air lodged in the branches of it.

Parable of the leaven
(Mt. 13. 33, note).

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like ^sleaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Teachings on the way to Jerusalem.

22 And he went through the cities

and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there ^afew that be ^bsaved? And he said unto them,

24 Strive to enter in at the ^astrait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When ^aonce the master of the house is risen up, and hath ^bshut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But ^ashe shall say, I tell you, I know you not whence ye are; depart from me, all ye ^bworkers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you ^ayourselves thrust out.

29 And ^athey shall come from the east, and ^bfrom the west, and from the north, and ^bfrom the south, and shall sit down in the kingdom of God.

30 And, behold, ^athere are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for ^aHerod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be ^bperfected.

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Jesus' lament over Jerusalem
(Mt. 23. 37-39. Cf. Lk. 19. 41-44).

34 O ^aJerusalem, Jerusalem, which killst the prophets, and stonest them that are sent unto thee; how often would ^{"I"} have ^agathered thy children together, as a hen ^bdoth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, ^buntil the

A.D. 33.

^a Mt.7.14;
20.16; Rev.
7.9.

^b Rom.1.16,
note.

^c Mt.7.13,14.

^d Mt.16.24;
Lk.9.23; 14.
33; 1 Pet.
3.20.

^e Psa.32.6;
Isa.55.6.

^f Mt.25.10;
Rev.22.11.

^g Psa.5.4,5;
Mt.7.21,23;
25.12,41.

^h Psa.101.
4,8.

ⁱ Rev.7.9,10.

^j Mt.19.30;
21.31,32;
Rom.9.30,33.

^k See Mt.14.1,
ref.

^l John 17.
4,5; 19.30;
Heb.2.10;
5,8,9.

^m Mt.23.37.

ⁿ John 10.30.

^o Deut.32.
11,12; Psa.
91.4.

^p See Mt.
23.39, note.

^q Jehovah.
Psa.118.26.

^r Miracles
(N.T.). vs.
1-4; Lk.17.
11-19. (Mt.
8.2,3; Acts
28.8,9.)

^s Prov.15.33;
Jas.4.6.

^t Isa.57.15;
Mt.5.3.

^u Neh.8.
10,12.

^v Mt.25.
34,40.

time come when ye shall say, Blessed is he that cometh in the name of the ^aLord.

CHAPTER 14.

Jesus heals on the sabbath.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took ^ahim, and ^bhealed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

Parable of the ambitious guest.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever ^aexaltest himself shall be abased; and he that ^bhumbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor ^athy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the ^apoor, the maimed, the lame, the blind:

14 And ^athou shalt be blessed; for

they cannot recompense thee: for thou shalt be ^arecompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Parable of the great supper.

(Cf. Mt. 22. 1-14.)

16 Then said he unto him, ^aA certain man made a great supper, and bade many:

17 And ^bsent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 ^cAnd they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the ^dstreets and lanes of the city, and bring in hither the ^epoor, and the maimed, and the ^fhalt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and ^gyet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and ^hcompel them to come in, that my house may be filled.

24 For I say unto you, That ⁱnone of those men which were bidden shall taste of my supper.

Discipleship again tested.

(Cf. Mt. 10. 37-39.)

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any ^lman come to me, and ^mhate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

A.D. 33.

a Judgments (the seven).

John 5.22,
24, R.V.
(2 Sam. 7.14;
Rev. 20.12.)

b Resurrection. John 2.
19-22. (Job
19.25; 1 Cor.
15.52.)

c Mt. 6.33,
note.

d Parables
(N.T.), vs.
16-24, 28-30,
31-33; Lk.
15.3-7.
(Mt. 5.13-16;
Lk. 21.29-31.)

e Lk. 10.1.6;
Mt. 3.1.3;
10.1-15.

f Isa. 30.15;
Mt. 23.37;
13.14.15;
John 5.40.

g Rev. 22.17.

h 1 Sam. 2.8;
Mt. 5.3;
Mk. 12.37;
Jas. 2.5.

i Isa. 35.6.

j Ps. 130.7

k Ps. 110.3.

l Prov. 1.24,
28; Mt. 21
43; Heb.
12.25.

m Mt. 10.37,
Acts. 14.22

n Lk. 9.23;

Mt. 16.24;

Mk. 8.34.35,

2 Tim. 3.12.

o Heb. 6.11.

p Prov. 20.18.

q Phil. 3.7.8.

r Mt. 5.13;

Mk. 9.50.

s John 15.6.

t Mt. 9.10.11.

u Sin. Rom. 3.

23, note.

v Parables

(N.T.), vs. 3-
7, 8-10, 11-32.
Lk. 16.1-13.

(Mt. 5.13-16;
Lk. 21.29-31.)

w Mt. 18.12.

27 And ^xwhosoever doth not bear his cross, and come after me, cannot be my disciple.

Parable of the tower.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

Parable of the king going to war.

31 Or what king, going to make war against another king, sitteth not down first, and ^yconsulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not ^zall that he hath, he cannot be my disciple.

Parable of the savourless salt.
(Cf. Mt. 5. 13; Mk. 9. 50.)

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but ^{aa}men cast it out. He that hath ears to hear, let him hear.

CHAPTER 15.

The murmuring Pharisees.

THEEN drew ^{ab}near unto him all the publicans and ^{ac}sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth ^{ad}sinners, and eateth with them.

Parable of the lost sheep.

(Cf. Mt. 18. 12-14.)

3 And he spake this ^{ae}parable unto them, saying,

4 What ^{af}man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go

¹ All terms which define the emotions or affections are *comparative*. Natural affection is to be, as compared with the believer's devotedness to Christ, as if it were hate. See Mt. 12. 47-50, where Christ illustrates this principle in His own person. But in the Lord the natural affections are sanctified and lifted to the level of the divine love (cf. John 19. 26, 27; Eph. 5. 25-28).

after that which is *lost*, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my *sheep* which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no *repentance*.

Parable of the lost coin.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the *angels* of God over one *sinner* that repented.

Parable of the lost son.

11 And he said, A certain man had two sons:

(The departure.)

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

(The misery of the far country.)

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

(The repentance.)

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I *will* arise and go to my

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father, and will *say* unto him, Father, I have *sinned* against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

(The return and the father.)

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have *sinned* against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, *Bring* forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

(The rejoicing.)

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was *dead*, and is alive again: he was lost, and is found. And they began to be merry.

(The Pharisee.)

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out and intreated him.

29 And he answering said to *his* father, Lo, these many years do *I* serve thee, neither transgressed *I* at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends.

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER 16.

Parable of the unjust steward.

AND he said also unto his disciples, ^aThere was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred ^bmeasures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred ^cmeasures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the ^dchildren of light.

9 And I say unto you, ^eMake to yourselves friends of the ^fmammon of ^gunrighteousness; that, when ye ^hfail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust ⁱthe true *riches*?

12 And if ye have not been faithful in that which is ^janother man's, who shall give you that which is ^kyour own?

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a Parables
(N.T.) vs.
1-13;
Lk.17.7-10.
(Mt.5.13-16;
Lk.21.29-31.)

b One measure
= about 8 1-2
gals. See
Ezk.45.10,14.

c One measure
= about 10bu.

d John 12.36;
Eph.5.8.

e 1 Tim.6.18,19.
f Or, *riches*.

g Lk.12.15;
Prov.22.16;
Jer.17.11;
Mk.10.24;

h Jas.5.1,4;
Psa.73.26.

i 2 Cor.6.10;
Eph.1.18;
1 Tim.6.17.

j Lk.19.13.
k Pet.1.4.

l Josh.24.15.
Gal.1.10;

m 2 Tim.4.10;
Jas.4.4.

n Rom.4.2;
Gal.3.11.

o 1 Sam.16.7;
Jer.17.10.

p Psa.10.3;
Prov.16.5;

q Mal.3.15;
Tit.1.16.

r See Mt.11.
12, note.

s Mt.5.32.

t vs. 19-31 are
not said to be
a parable.

Rich men
and beggars
are common;

there is no
reason why
Jesus may
not have had

in mind a
particular
case. *In no*
parable is an
individual

named.

u Heb.1.4,
note.

v Mt.8.11.

w Prov.14.32.

x Death
(physical).
vs.22,23;

y John 11.11-
14. (Gen.3.
19; Heb.9.27.)

z Rev.14.10,11.

13 ^lNo servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ^mYe cannot serve God and mammon.

Jesus answers the Pharisees.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify ⁿyourselves before men; but ^oGod knoweth your hearts: for that which is highly esteemed ^pamong men is abomination in the sight of God.

16 The law and the prophets were until John: since that time ^qthe kingdom of God is preached, and every man presereth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Jesus and divorce. (Cf. Mt. 5. 31, 32; 19. 3-11; Mk. 10. 2-12; 1 Cor. 7. 10-15.)

18 Whosoever ^rputteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

The rich man and Lazarus.

19 ^sThere was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the ^tangels into ^uAbraham's bosom: the rich man also ^vdied, and was buried:

23 ^wAnd in ^xhell he lift up his eyes, ^ybeing in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and

¹ Gr. *hades*, "the unseen world," is revealed as the place of departed human spirits between death and resurrection. The word occurs, Mt. 11. 23; 16. 18; Lk. 10. 15; Acts 2. 27, 31; Rev. 1. 18; 6. 8; 20. 13, 14, and is the equivalent of the O.T. *sheol* (Hab. 2. 5, note). The Septuagint invariably renders *sheol* by *hades*.

Summary: (1) *Hades before the ascension of Christ*. The passages in which the word occurs make it clear that *hades* was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called "paradise"

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER 17.

An instruction in forgiveness.
(Cf. Mt. 18. 7, 15.)

THEN said he unto the disciples, "It is impossible but that offences will come: but woe unto him, through whom they come!"

2 It were better for him that a millstone were hanged about his

and "Abraham's bosom." Both designations were Talmudic, but adopted by Christ in Lk. 16. 22; 23. 43. The blessed dead were with Abraham, they were conscious and were "comforted" (Lk. 16. 25). The believing malefactor was to be, that day, with Christ in "paradise." The lost were separated from the saved by a "great gulf fixed" (Lk. 16. 26). The representative man of the lost who are now in hades is the rich man of Lk. 16. 19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

(2) *Hades since the ascension of Christ.* So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, hades will give them up, they will be judged, and will pass into the lake of fire (Rev. 20. 13, 14). But a change has taken place which affects paradise. Paul was "caught up to the third heaven . . . into paradise" (2 Cor. 12. 1-4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4. 8-10 indicates the time of the change. "When he ascended up on high he led a multitude of captives." It is immediately added that He had previously "descended first into the lower parts of the earth," i.e. the paradise division of hades. During the present church-age the saved who died are "absent from the body, at home with the Lord." The wicked dead in hades, and the righteous dead "at home with the Lord," alike await the resurrection (Job 19. 25; 1 Cor. 15. 52). See Mt. 5. 22, note.

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a Mk.9.43.

b Lk.6.24;

Job 21.13;

Psa.73.12.

c Inspiration.

vs.29-31; Lk.

17.27,29,32.

(Ex.4.15;

Rev.22.19.)

d Repentance.

Lk.17.3,4.

(Mt.3.2;

Acts 17.30.)

e Mt.12.35;

1 Cor.11.19;

Gal.5.19.21.

f Sin. Rom.3.

23, note.

g Repentance.

Lk.24.47.

(Mt.3.2;

Acts 17.30.)

h Rom.12.21;

1 Cor.6.6,8.

i Forgiveness.

vs.3,4;

Lk.23.34.

(Lk.4.20;

Mt.26.28.)

j Bible

prayers

(N.T.). Lk.

17.13. (Mt.

6.9; Rev.22.

20.)

k Faith. John

1.12. (Gen.3.

20; Heb.11.

39.)

l Parables

(N.T.). vs.7.

10; Lk.18.1-8.

(Mt.5.13-16;

Lk.21.29-31.)

m 1 Chr.29.14;

Psa.16.2,3;

Isa.64.6;

1 Cor.9.16.17.

neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

A parable of service.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Ten lepers healed.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The kingdom in its spiritual aspect. (Cf. Lk. 19. 11, 12.)

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is ¹within you.

Jesus foretells his second coming (Deut. 30.3; Acts 1.9-11, note).

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning, that lighteth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many

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a Bible prayers (N.T.), vs. 18.11. (Mt. 6. 9; Rev. 22.20.)

b Miracles (N.T.), vs. 11-19; Lk. 18. 35-43. (Mt. 8.2, 3; Acts 28. 8, 9.)

c Or, outward show.

d Rom. 14.17.

e in the midst of.

f Mt. 8.20, note.

g Lk. 21.8; Mt. 24.23; Mk. 13.21.

h vs. 26,27; Gen. 7.11; Mt. 24.37; 1 Thes. 5.3; 2 Pet. 2.5; 3.6.

i Christ (Second Advent). vs. 24.36; Lk. 18.8. (Deut. 30.3; Acts 1.9-11.)

j Inspiration. vs. 27, 29, 32; Lk. 20.37. (Ex. 4.15; Rev. 22.19.)

k Mt. 24.40.

l 2 Ki. 21.14; Job 39.30; Isa. 10.6; Jer. 4.6, 7; Mt. 24.28.

m Parables (N.T.), vs. 1-8, 9-14; Lk. 19.11-27. (Mt. 5.13-16; Lk. 21.29-31.)

things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wherever the body is, thither will the eagles be gathered together.

CHAPTER 18.

Parable of the unjust judge.

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;

¹ Gr. *entos* = "in the midst." It could not be said of a self-righteous, Christ-rejecting Pharisee, that the kingdom of God, as to its spiritual content, was within him. Our Lord's whole answer, designedly enigmatic to the Pharisees (cf. Mt. 13. 10-13), has a dispensational meaning. The kingdom in its outward form, as covenanted to David (2 Sam. 7. 8-17) and described by the prophets (Zech. 12. 8, note), had been rejected by the Jews; so that, during this present age, it would not "come with observation" (lit. "outward show") but in the hearts of men (cf. Lk. 19. 11, 12; Acts 1. 6-8, note; Rom. 14. 17). Meantime, the kingdom was actually "in the midst" of the Pharisees in the persons of the King and His disciples. Ultimately the kingdom of heaven will come, with outward show. (See v. 24.)

² See "Armageddon" (Rev. 16. 14; 19. 17, note).

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Parable of the Pharisee and the publican.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Jesus blesses little children (Mt. 19. 13-15, Mk 10. 13-16)

15 And they brought unto him

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a Rev. 6.10.

b Mt. 8.20,
note.

c Christ
(Second
Advent).

Lk. 21.25-28.

(Deut. 30.3;

Acts 1.9-11.)

d Apostasy.

2 Thes. 2.1-12.

(Lk. 18.8;

2 Tim. 3.1-8.)

Rom. 10.3,
note.

f Bible
prayers

(N.T.).

Lk. 18.13.

(Mt. 6.9;

Rev. 22.20.)

g Bible
prayers

(N.T.).

Lk. 23.34.

(Mt. 6.9;

Rev. 22.20.)

i.e. propiti-
ated.

i Sin. Rom. 3.

23, note.

j Justifica-
tion.

vs. 10-14;

Acts 13

39. (Lk. 18.

28.)

k Mt. 19.13;

Mk. 10.13

l Mt. 18.3,

1 Pet. 2.2.

m Psa. 131.2.

n Lk. 10.25, 37,

Mt. 19.16;

Mk. 10.17;

Rom. 6.22, 23;

o John 5.

11, 13.

Psa. 86.5;

119.68.

p Ex. 20.12, 16.

q Gal. 3.24;

Phil. 3.6.

r Jas. 2.10.

s Ezk. 33.31;

t Mt. 6.24, 13.

22; Eph. 5.5.

u Psa. 62.10,

Mk. 10.24;

1 Tim. 6.9, 10.

v Rom. 1.16,

note

w Gen. 18.14,

Job 42.2,

x Phil. 3.8.

x 1 Cor. 2.9 10.

also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

The rich young ruler (Mt. 19. 16-30; Mk. 10. 17-31).

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or

¹ The reference is not to personal faith, but to belief in the whole body of revealed truth. (Cf. Rom. 1. 5; 1 Cor. 16. 13; 2 Cor. 13. 5; Col. 1. 23; 2. 7; Tit. 1. 13; Jude 3. See "Apostasy," above, in marg. of Lk. 18. 8; 2 Tim. 3. 1, note.)

² Gr. *hilaskomai*, used in the Septuagint and N.T. in connection with the mercy-seat (Ex. 25. 17, 18, 21; Heb. 9. 5). As an instructed Jew the publican is thinking, not of mere mercy, but of the blood-sprinkled mercy-seat (Lev. 16. 5. note; "Propitiation," Rom. 3. 25, note). His prayer might be paraphrased, "Be toward me as thou art when thou lookest upon the atoning blood." The Bible knows nothing of divine forgiveness apart from sacrifice (see Mt. 26. 28, note).

brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive ^amanifold more in this present time, and in the ^bworld to come life everlasting.

Jesus again foretells his death and resurrection (Mt. 20. 17-19; Mk. 10. 32-34).

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and ^call things that are written by the prophets concerning the ^dSon of man shall be accomplished.

32 For he shall be ^edelivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

A blind man healed near Jericho. (Cf. Mt. 20. 29-34; Mk. 10. 46-52.)

35 And it ^fcame to pass, that as he was come nigh unto Jericho, a certain ^gblind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried ^hso much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath ⁱsaved thee.

43 And immediately he ^jreceived his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

A.D. 33.

a John 16.33; Phil.4.7.

b i.e. age.

c Psa.22.; Isa.53.

d Mt.8.20, note.

e Lk.23.1; Mt.17.22.

f Mt.20.29; Mk.10.46.

g Mt.20.30, note.

h Jer.29.13; Lk.18.1; Col.4.2.

i Rom.1.16, note.

j Miracles (N.T.), vs. 35-43; Lk.22. 50,51. (Mt.8. 2,3; Acts 28. 8,9.)

k John 14.23.

l Mt.9.11,13.

m Psa.41.1.

n Ex.22.1.

o Rom.1.16, note.

p Mt.8.20, note.

q Parables (N.T.), vs. 11-27; Lk.20. 9-18. (Mt.5. 13-16; Lk.21. 29-31.)

r Acts 1.6.

s Mt.25.14; Mk.13.34.

t mina, here translated a pound, is 12 ounces and a half.

u 1 Pet.4.10,11.

CHAPTER 19.

Conversion of Zacchæus.

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, ⁱThat he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the ^mpoor; and if I have taken any thing from any man by false accusation, I ⁿrestore *him* fourfold.

9 And Jesus said unto him, This day is ^osalvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

Parable of the ten pounds: the postponed kingdom. (See Lk. 17. 21, note; Acts 1. 6-8, note.)

11 And as they heard these things, he added and spake a ^pparable, because he was nigh to Jerusalem, and ^qbecause they thought that the kingdom of God should immediately appear.

12 He said therefore, ^rA certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ^spounds, and said unto them, ^t Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this ^uman to reign over us.

15 And it came to pass, that when he was returned, having received

the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, ^dThat unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

The triumphal entry (Mt. 21. 1-9; Mk. 11. 1-10).

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And ^eit came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt

A.D. 33.

^a silver; also v.23.

^b Rom.8.15; 2 Tim.1.6,7.

^c 2 Sam.1.16; Job 15.6; Mt.12.37; Rom.3.19.

^d Lk.8.18; Mt.13.12; Mk.4.25.

^e 1 Cor.15.25; Heb.10.13; Rev.19.11,21.

^f See Mt.21.4, note.

^g Mt.21.1; Mk.11.1; John 12.14.

^h Zech.9.9.

ⁱ Psa.118.26.

^j Lk.2.14; Rom.5.1; Eph.2.14.

^k Lk.2.14.

^l John 11.35.

^m Lk.13.34.

ⁿ Deut.5.29; Psa.95.7,8; Heb.3.13.

^o Lk.1.77,79; Isa.48.18; Acts 10.36; Rom.5.1.

^p Mic.3.12; Mt.23.37.

^q Lk.1.68; Isa.55.6; John 12.35; 2 Cor.6.1,2.

^r Mt.21.12; Mk.11.15.

tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they ^hset Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, 'Blessed be the King that cometh in the name of the Lord: ^jpeace in heaven, and ^kglory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Jesus weeps over Jerusalem.
(Cf. Lk. 13. 34, 35.)

41 And when he was come near, he beheld the city, and ^lwept over it,

42 Saying, "If thou hadst known, even thou, at least in this ^mthy day, the things which ^obelong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 ⁿAnd shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not ^othe time of thy visitation.

Second purification of the temple (Mt. 21. 12-16; Mk. 11. 15-18.
Cf. John 2. 13-17).

45 And ^phe went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him.

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER 20.

Jesus' authority questioned
(Mt. 21. 23-27; Mk. 11. 27-33).

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

Parable of the vineyard (Mt. 21. 33-46; Mk. 12. 1-12. Cf. Isa. 5. 1-7).

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

A.D. 33.

a Isa.56.7.

b Jer.7.11.

c Or, hanged on him.

d Mt.21.23; Mk.11.27.

e Gospel. Lk.24.47. (Gen.12.1-3; Rev.14.6.)

f Acts 4.7,10.

g Mt.3.5,6; Mk.6.20.

h Parables (N.T.). vs.9-18; Lk.21. 29-31. (Mt.5. 13; Lk.21. 29-31.)

i Mt.21.33; Mk.12.1.

j Isa.5.1,7.

k 2 Ki.17.13.

l John 15.1,8.

m Heb.1.1,2.

n Heb.1.2.

o Mt.27. 21,25.

p Acts 2.23; 4.25,27.

q Prov.1. 24.31; Dan. 9.26.

r Rom.11.11.

s Psa.118. 22,23. See Mt.21.44, note.

t Dan.2. 34,35.

u John 7.30.

v Mt.18.28.

w Mt.17.25,27; Rom.13.7.

x 1 Pet.2. 13,17.

y Col.4.6.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, "This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Question of the tribute-money
(Mt. 22. 15-22; Mk. 12. 13-17).

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Jesus answers the Sadducees about the resurrection (Mt. 22. 23-33; Mk. 12. 18-27).

27 *¶* Then came to him certain of the ^bSadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, ^cMoses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this ^dworld marry, and are given in marriage:

35 But they which shall be accounted ^eworthy to obtain that ^dworld, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the ^fangels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, ^geven Moses shewed at the bush, when he calleth the Lord the ^hGod of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

Jesus questions the scribes (Mt. 22. 41-46; Mk. 12. 35-37).

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 *¶* And he said unto them, How say ye that Christ is David's son?

42 And David himself saith in the book of Psalms, ^jThe ^lLORD said unto my ^kLord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, ^lhow is he then his son?

A.D. 33.

^a Mt. 22.23;
Mk. 12.18.

^b Acts 23.6.8.

^c Deut. 25.5.6.

^d i.e. age.

^e Lk. 21.36;
Rev. 3.4.

^f Heb. 1.4,
note.

^g Inspiration.
Lk. 24.25-27,
44.45. (Ex.
4.15; Rev.
22.19.)

^h Elohim. Ex.
3.6.

ⁱ Mt. 22.42,45;
Mk. 12.35.

^j vs.42,43;
Psa. 110.1.

^k Adonai. Psa.
110.1.

^l Acts 2.34; 13.
22,23; Rom. 1.
3; 9.5.

^m Mt. 23.1;
Lk. 12.1.

ⁿ Lk. 11.43.

^o Lk. 14.7.

^p Mt. 23.14.

^q Lk. 10.12-14.

^r i.e. condemnation.
Mk. 12.41-44;

Lk. 6.24; 12.

16-21; 16.

19-31; 18.23.

27; 19.2-10.

^t Lk. 18.3;

2 Cor. 6.10.

^u One mite =

1-4 farthing,

or 1-8 cent.

^v 2 Cor. 8.12.

^w Cf. Lk. 18.

12; 2 Cor. 5.

14,15.

^x Mt. 24.1;

Mk. 13.1;

John 2.19-21.

^y Lk. 19.44.

^z See Mt. 24.

3, note on

the Olivet

discourse.

^a 2 Cor. 11.13-

15; 2 Thes.

2.3; 2 Tim.

3.13.

^b 2 Chr. 15.5,6;

Mt. 24.6,7;

Mk. 13.7.

^c i.e. come yet.

^d Hag. 2.21,22;

Zech. 14.2,3;

Rev. 6.4.

45 Then in the audience of all the people he said unto his disciples,

46 ^mBeware of the scribes, which desire to walk in long robes, and ⁿlove greetings in the markets, and the ^ohighest seats in the synagogues, and the chief rooms at feasts;

47 Which ^pdevour widows' houses, and for a shew make long prayers: the same shall receive ^qgreater ^rdamnation.

CHAPTER 21.

The widow's mite: Jesus' estimate of giving (Mk. 12. 41-44).

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two ^smites.

3 And he said, Of a truth I say unto you, that ^tthis poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in ^uall the living that she had.

The Olivet discourse. (Cf. Mt. 24., 25.; Mk. 13.)

5 And as some spake of the ^vtemple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one ^wstone upon another, that shall not be thrown down.

The disciples' question. (Cf. Mt. 24. 3.)

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

The course of this age. (Cf. Mt. 24. 4-14.)

8 ^zAnd he said, Take heed that ye be not ^adeceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of ^bwars and commotions, be not terrified: for these things must first come to pass; but the end *is not* by and by.

10 Then said he unto them, ^dNa-

tion shall rise against nation, and kingdom against kingdom:

11 And great ^aearthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall ^blay their hands on you, and persecute ^cyou, delivering ^dyou up to the synagogues, and into ^eprisons, being brought before kings and rulers ^ffor my name's sake.

13 And it shall turn to you for ^ga testimony.

14 Settle ^hit therefore in your hearts, not to ⁱmeditate before what ye shall answer:

15 For I will give you a mouth and wisdom, ^gwhich all your adversaries shall not be able to gainsay nor resist.

16 And ^hye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ⁱsome of you shall they cause to be put to death.

17 And ye shall be ^jhated of all ^kmen for my name's sake.

18 But there shall not an ^lhair of your head perish.

19 In your ^mpatience possess ye your souls.

The destruction of Jerusalem foretold.

20 And ^lwhen ye shall see ^mJerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that ⁿall things which are written may be fulfilled.

23 But woe unto them that are

A.D. 33.

a Rev. 6.5, 6, 12.

b Mt. 10.16-22; John 16.2; 1 Pet. 4. 12-14.

c Acts 4.3; 5.18; 12. 4; 16.24.

d 1 Pet. 2.13.

e Phil. 1.12, 13, 28; 2 Thes. 1.4, 5.

f Mt. 10.19; Mk. 13. 11; Lk. 12.11.

g Acts 6.16.

h Mic. 7.6; Mk. 13.12.

i Acts 7.59; 12.2.

j Mt. 10.22; John 7.7.

k Mt. 10.30.

l Heb. 10.36.

m Israel (prophesies). Acts 2. 29-32. (Gen. 12. 2, 3; Rom. 11.26.)

n Hos. 9.7; Isa. 65.12-15.

o Times of the Gentiles. vs. 20-24; Deut. 28. 28-68. (Lk. 21. 24; Rev. 16. 19.)

p Isa. 13.9, 10, 13; Mt. 24.29; Mk. 13. 24; 2 Pet. 3.10, 12.

q Lk. 23.30; Rev. 6.12-17.

r oikoumenē = inhabited earth.

s Mt. 24.29.

t Mt. 8.20, note.

u Christ (Second Advent). vs. 25-28; Lk. 24.25, 26. (Deut. 30.3; Acts 1.9-11.)

v Mt. 24.29-31; Mk. 13.24-27;

2 Thes. 1.7-10; Rev. 1.7.

w Rom. 3.24, note; 8.19, 23.

x Parables (N.T.). vs. 29-31. (Mt. 5.13-16; Lk. 21.29-31.)

y Heb. 10.37; Jas. 5.8, 9.

z Isa. 40.8; 51.6; Mt. 24.35; Jas. 5.8, 9.

aa Rom. 8.11; 1 Pet. 1.11; 2 Thes. 2.1-10.

bb 23, 25.

with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be ^ctrodden down of the Gentiles, until the ^dtimes of the Gentiles be fulfilled.

The return of the Lord in glory.
(Cf. Mt. 24. 29-31.)

25 And there shall be ^esigns in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 ^fMen's hearts failing them for fear, and for looking after those things which are coming on the earth: for the ^gpowers of heaven shall be shaken.

27 And then shall they see the Son of man ^hcoming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your ⁱredemption draweth nigh.

Parable of the fig tree (Mt. 24. 32, 33; Mk. 13. 28, 29).

29 And he spake to them a ^jparable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the ^kkingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 ^lHeaven and earth shall pass away: but my words shall not pass away.

¹ Verses 20, 24 are not included in the report of the Olivet discourse as given by Matthew and Mark. Two sieges of Jerusalem are in view in that discourse. Luke 21. 20-24 refers to the siege by Titus, A.D. 70, when the city was taken, and verse 24 literally fulfilled. But that siege and its horrors but adumbrate the final siege at the end of this age, in which the "great tribulation" culminates. At that time the city will be taken, but delivered by the glorious appearing of the Lord (Rev. 19. 11-21). The references in Mt. 24. 15-28, Mk. 13. 14-26 are to the final tribulation siege; Lk. 21. 20-24 to the destruction of Jerusalem by Titus. In Luke the sign is the compassing of Jerusalem by armies (Lk. 21. 20); in Matthew (24. 15) and Mark (13. 14) the sign is the abomination in the holy place (2 Thes. 2. 4).

² The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36. 1-21), since which time Jerusalem has been under Gentile overlordship.

Warnings in view of the Lord's return. (Cf. Mt. 24. 34-51; Mk. 13. 30-37.)

34 And ^atake heed to yourselves, lest at any time your hearts be overcharged with ~~surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.~~

35 For ^aas a snare shall it come on all them that dwell on the face of the whole earth.

36 ^aWatch ye therefore, and ^epray always, that ye may be accounted worthy to ^fescape all these things that shall come to pass, and to ^gstand before the Son of man.

37 And in ^hthe day time he was teaching in the temple; and ⁱat night he went out, and abode in the mount that is called *the mount of Olives.*

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER 22.

Judas covenants to betray Jesus
(Mt. 26. 2, 14, 15; Mk. 14. 1, 2, 10, 11).

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they ^kfearred the people.

3 Then entered ^lSatan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and ^mcovenanted to give him money.

6 And he promised, and sought opportunity to ⁿbetray him unto them in the absence of the multitude.

Preparation of the passover
(Mt. 26. 17-19; Mk. 14. 12-16).

7 Then came the day of unleavened bread, when the ^opassover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city,

A.D. 33.

^a Rom. 13.13;
1 Thes. 5.6;
1 Pet. 4.7.

^b Lk. 14.18-
20; 17.28.

^c 1 Thes. 5.2;
2 Pet. 3.10;
Rev. 3.3; 16.15.

^d Mt. 24.42;
25.13; Mk.
13.33.

^e Lk. 18.1.

^f Lk. 17.33-37;
Rev. 7.3.

^g Ps. 1.5;
Eph. 6.13.

^h John 8.1,2.

ⁱ Lk. 22.39.

^j Psa. 2.2;
John 11.47;
Acts 4.27.

^k Lk. 19.48;
20.19.

^l Mt. 26.14;
Mk. 14.10;
John 13.2,27.

^m Zech. 11.12;
John 12.6.

ⁿ vs. 3-6,21-
23,47,48;
Psa. 41.9.

^o Ex. 12.6.

^p 1 Sam. 10.3;
John 2.6-10.

^q Heb. 9.11,
12,26 with
Heb. 10.1-9;
1 Cor. 5.7.

^r v.30; Mt. 8.11.

^s v.20.

^t Mt. 26.29;
Mk. 14.25.

^u 1 Cor. 11.24.

^v 1 Cor. 10.16.

^w Covenant
(new). Heb.
8.8-12. (Isa.
61.8; Heb.8-
8.12.)

^x i.e. covenant.

^y Psa. 41.9;
John 13.21.

^z Mt. 8.20,
note.

^a Acts 2.23;
4.28.

^b Mt. 26.22;
John 13.22,
25.

^c Mk. 9.34;
Lk. 9.46.

there shall a man meet you, bearing a ^dpitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

The last passover. (Cf. Mt. 26. 20; Mk. 14. 17; John 13.)

14 ⁱAnd when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^aWith desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I ^bwill not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the ^ccup, and gave thanks, and said, Take this, and divide ^dit among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, ^euntil the kingdom of God shall come.

The Lord's supper instituted
(Mt. 26. 26-29; Mk. 14. 22-25).

19 And he took bread, and gave thanks, and brake ^fit, and gave unto them, saying, This is my body which is given for you: ^gthis do in remembrance of me.

20 Likewise also the cup after supper, saying, ^hThis cup is the ⁱnew ^jtestament in my blood, which is shed for you.

Jesus announces his betrayal
(Mt. 26. 21-25; Mk. 14. 18-21; John 13. 18-30).

21 ^kBut, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the ^lSon of man goeth, ^mas it was determined: but woe unto that man by whom he is betrayed!

23 And they ⁿbegan to enquire among themselves, which of them it was that should do this thing.

The strife which should be greatest. (Cf. Mt. 20. 25-28; Mk. 10. 42-45.)

24 And there was also a ^ostrife

¹ For order of events on the night of the last passover, see Mt. 26. 20, note.

among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 *But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*

27 For *whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.*

The apostles' place in the future kingdom (Mt. 19. 28. Cf. Rev. 3. 21).

28 Ye are they which have continued with me in my *temptations.*

29 *And I appoint unto you a kingdom, as my Father hath appointed unto me;*

30 That ye *may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

Jesus predicts Peter's denial (Mt. 26. 33-35; Mk. 14. 29-31).

31 And the Lord said, Simon, Simon, behold, *Satan hath desired to have you, that he may sift you as wheat:*

32 *But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

The disciples warned of coming conflicts.

35 And he said unto them, *When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.*

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold,

A.D. 33.

a Mt. 20.26;

1 Pet. 5.3.

b Lk. 9.48.

c Lk. 12.37.

d John 13.13-17;

1 Cor. 9.19;

Phil. 2.7.

e Temptation.

Acts 5.9. (Gen.

3.1; Jas. 1.14.)

f Mt. 24.47; Lk.

12.32; 2 Cor. 1.7;

2 Tim. 2.12.

g Mt. 3.2, note.

h Mt. 8.11; Lk.

14.15; Rev. 19.9.

i Mt. 19.28;

cf. 1 Cor. 6.2;

Rev. 2.21.

j Satan, vs. 31;

John 8.44. (Gen.

3.1; Rev. 20.10.)

k 1 Pet. 5.8.

l Peter was the

wheat, his self-

confidence the

chaff. Cf. Mt.

13.30; John 5.24;

10.28; Rom. 6.1, 2;

1 John 1.8; 2.1.

m John 17.9, 11, 15;

Rom. 8.27; Heb.

7.25; 1 John 2.1.

n hast turned

back again.

o John 21.15-17;

1 Pet. 5.12;

2 Pet. 1.10-15.

p Mt. 10.9; Lk. 9.3;

10.4.

q Imputation.

vs. 24, 37; Rom. 4.

24. (Lev. 25.50;

Jas. 2.23.)

r Isa. 53.12; Mk. 15.

28.

s Lk. 21.37.

t See Mt. 26.39,

note.

u Heb. 1.4, note.

v Peter was sleep-

ing while his

Master was

praying (v.45);

resisting while his

Master was

submitting (vs.

43-51); he fol-

lowed afar off;

sat down

amongst his

Lord's enemies;

and denied his

Lord, the faith,

and the brother-

hood.

w Mt. 8.20, note.

x Mt. 26.51; Mk. 14.

47; John 18.10.

y Miracles (N.T.)

vs. 50, 51; John 2.

1-10. (Mt. 8.2, 3;

Acts 28.8, 9.)

z v.37; Lk. 23.32.

a John 12.27; 14.30.

here are two swords. And he said unto them, It is enough.

Jesus in the garden (Mt. 26. 36-46; Mk. 14. 32-42; John 18. 1).

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.

42 Saying, Father, if thou be willing, remove this *'cup* from me: nevertheless not my will, but thine, be done.

43 And there appeared an *"angel* unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them *"sleeping for sorrow,*

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Jesus betrayed by Judas; restores a severed ear (Mt. 26. 47-56; Mk. 14. 43-50; John 18. 3-11).

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the *"Son of man with a kiss?*

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a *"thief, with swords and staves?*

53 When I was daily with you in the temple, ye stretched forth no hands against me: but *this is your hour, and the power of darkness.*

Jesus arrested: Peter's denial
(Mt. 26. 57, 69-75; Mk. 14. 53, 54, 66-72; John 18. 12, 15-18, 25-27).

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down ^bamong them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a ^dGalilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and ^ewept bitterly.

Jesus buffeted (Mt. 26. 67, 68; Mk. 14. 65; John 18. 22, 23).

63 And the men that held Jesus mocked him, and ^fsmote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Jesus before the Sanhedrin (Mt. 26. 59-68; Mk. 14. 55-65; John 18. 19-24).

66 ^gAnd as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 ^hHereafter shall the ⁱSon of

A.D. 33.

a Cf. John 13. 23; 21.19.

b Gen. 12.11, Jas. 4.4.

c v.34.

d Acts 1.11; 2.7.

e Cf. Psa. 32.8.

f v.34.

g 2 Cor. 7.10,11

h Psa. 69.12.

i Isa. 50.6.

j Zech. 13.7.

k For order of events on the day of the crucifixion, see Mt. 26. 57, note.

l Acts 4.26; 22.5.

m Acts 7.55,56 with Rev. 1.7; Heb. 1.3.

n Mt. 8.20, note.

o John 10.30.

p Mk. 14.55-59.

q Mt. 17.27; 22.21; Mk. 12.17.

r vs.1-5; Psa. 27.12.

s John 18.33-36; 19.12.

t vs.14,22; 1 Pet. 2.22.

u Cf. John 6.15; Lk. 14.25-27.

v Lk. 4.14.

w Also vs.8, 11,12,15. See Mt. 14.1, ref.; Lk. 3.1.

x Lk. 9.9.

y Mt. 14.1; Mk. 6.14.

z John 19.9.

a Isa. 53.3.

b Acts 4.27; cf. Prov. 1. 10-16.

man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that ⁱI am.

71 And they said, What ^bneed we any further witness? for we ourselves have heard of his own mouth.

CHAPTER 23.

Jesus before Pilate (Mt. 27. 2, 11-14; Mk. 15. 1-5; John 18. 28-38).

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this ^cfellow perverting the nation, and forbidding to give ^dtribute to Cæsar, saying that he himself is 'Christ a ^eKing.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from ^fGalilee to this place.

Jesus sent before Herod.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto ^gHerod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was ^hdesirous to see him of a long season, because he had ⁱheard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him ^jnothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 ^kAnd Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day ^lPilate and Herod were made friends together: for before they were at enmity between themselves.

Jesus again before Pilate: Barabbas released, Jesus condemned (Mt. 27. 15-26; Mk. 15. 6-15; John 18. 39, 40).

13 And Pilate, when he had called

together the chief priests and the rulers and the people,
14 Said unto them, "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no *fault* in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 "I will therefore chastise him, and release *him*.

17 ("For of necessity he must release one unto them at the feast.)

18 And *they* cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, "Crucify *him*, crucify *him*.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the *voices* of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 "And he released unto them *him* that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one *Simon*, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

The crucifixion (Mt. 27. 33-38; Mk. 15. 22-28; John 19. 17-19).

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them

A.D. 33.

a vs.1.2.

b v.4.

c Mt.27.26;

John 19.1.

d Mt.27.15;

Mk.15.6;

John 18.39.

e Acts 3.14.

f John 19.8,12.

g Psa.69.20;

John 19.5.

h Ex.23.2.

i vs.1-25; Isa.

53.8.

j Acts 4.27,28.

k Cf.Mt.27.

31,32; Mk.

15.20-23.

l Lk.8.1-3.

m Lk.19.41.

n Mt.24.19;

Lk.21.23.

o Hos.10.8;

Rev.6.16,17.

p Psa.1.3;

1 Pet.4.17.

q Mt.21.19;

Jude 12.

r Isa.53.12.

s Or, *The*

Skull.

t *Bible*

prayers

(N.T.). Lk.

23.42. (Mt.6.

9; Rev.22.20.)

u Isa.53.12.

v *Forgive-*

ness. Acts

13.38,39.

(Lev.4.20;

Mt.26.28.)

w Psa.22.18.

x Psa.22.17;

Zech.12.10.

y Psa.66.8-12;

69.12,21; Mt.

27.39-43;

Mk.15.29-32.

z Mt.27.37;

Mk.15.26;

John 19.19.

a Lk.18.13.

b 2 Cor.5.21;

Heb.7.26;

1 Pet.2.22.

said, Daughters of Jerusalem, "weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, "Blessed are the barren, and the womb which never gave suck.

30 Then shall they begin to say to the mountains, "Fall on us; and to the hills, Cover us.

31 For if they do these things in a *green* tree, what shall be done in the *dry*?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called *Calvary*, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, "Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

The repentant thief. (Cf. Mt. 27. 44; Mk. 15. 32.)

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

¹ For order of events at the crucifixion, see Mt. 27. 33, note.

² Jesus crucified is the true touchstone revealing what the world is: "The people stood beholding" in stolid indifference; the rulers, who wanted religion, but without a divine Christ crucified for their sins, "reviled"; the brutal amongst them mocked or railed; the conscious sinner prayed; the covetous sat down before the cross and played their sordid game. The cross is the judgment of this world (John 12. 31).

42 And he ^asaid unto Jesus, Lord, remember me when thou comest into thy ^bkingdom.

43 And Jesus said unto him, ^cVerily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the ^dveil of the temple was rent in the midst.

Jesus dismisses his spirit (Mt. 27. 50; Mk. 15. 37; John 19. 30).

46 And when Jesus had cried with a loud voice, ^ehe said, Father, ^finto thy hands I commend my spirit: and having said thus, he ^ggave up the ghost.

47 Now when the ^gcenturion saw what was done, he glorified God, saying, Certainly this was a ^hrighteous man.

48 And all the people that came together to that sight, beholding the things which were done, ⁱsmote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The entombment (Mt. 27. 57-61; Mk. 15. 42-47; John 19. 38-42).

50 And, behold, *there was a man named Joseph, a counsellor; and he was a good man, and a just:*

51 (The same had not consented to the counsel and deed of them;) *he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.*

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and ^klaid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the ^mpreparation, and the sabbath drew on.

55 And the ⁿwomen also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and ^oprepared spices and ointments; and rested the sabbath day ^paccording to the commandment.

A.D. 33.

a Bible
prayers (N.
T.), Lk.23.46.
(Mt.6.9;
Rev.22.20.)

b Mt.3.2, note.
c As to "paradise," cf.Lk.
16.23, note.
One thief was
saved, that
none need
despair; but
only one, that
none should
presume.
Mt.27.51;
Mk.15.38;
Heb.9.3-8,11,
12; 10.19-22.

e Bible
prayers (N.
T.), John 4.
15. (Mt.6.9;
Rev.22.20.)
f Ps.31.5;
cf.Acts 7.59;
1 Pet.2.23.
g Mt.27.54;
John 7.45,46.
h Rom.10.10,
note.
i Zech.12.10;
Rev.1.7.
j Mk.15.43;
Lk.2.25,38.
k Isa.53.9.
l Acts 2.24-31.
m Mt.27.62.
Lk.8.2.
o Mk.16.1.
p Ex.20.10.
q Lk.23.56;
cf.Mt.26.12;
Mk.14.8;
John 12.7.
r John 10.18;
31,38,39.
s v.23; Mk.
16.5.
t John 20.12;
Acts 1.10.
u Or, *him that
liveth.*
Rev.1.18.
v Mt.16.21;
17.23; Mk.8.
31; 9.31;
Lk.9.22.
w Mt.8.20,
note.
x Sin. Rom.3.
23, note.
y Resurrec-
tion, vs.1-7;
Acts 2.25-32.
(Job 19.25;
1 Cor.15.52.)
z John 2.22.
a Lk.8.3.
b v.25; Mk.
16.11.
c v.34; Lk.9.
20; John 20.
3,6.
d Mt.16.12,13.
e One furlong
= 582 ft.

CHAPTER 24.

The resurrection of Jesus Christ
(Mt. 28. 1-6; Mk. 16. 1-8; John
20. 1-17).

NOW ²upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the ^rstone rolled away from the sepulchre.

3 And they entered in, and ^sfound not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, ^ttwo men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the "living among the dead?"

6 He is not here, but is risen: remember ^uhow he spake unto you when he was yet in Galilee,

7 Saying, The ^wSon of man must be delivered into the hands of ^xsinful men, and be crucified, and the third day ^yrise again.

8 And they ^zremembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and ^aJoanna, and Mary the mother of James, and other *women* that were with them, which told these things unto the apostles.

11 And ^btheir words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

*Ministry of the risen Christ:
(1) to the Emmaus disciples.*

13 ³And, behold, ^dtwo of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and rea-

¹ See Mt. 27. 50, note.

² For order of events at the resurrection, see Mt. 28. 1, note.

³ For order of our Lord's appearances after His resurrection, see Mt. 28. 9, note.

soned, Jesus himself drew near, and went with them.

16 But their ^aeyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was ^bCleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a ^cprophet mighty in deed and word before God and all the people:

20 ^dAnd how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we ^etrusted that it had been he which should have ^fredeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and ^gcertain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of ^hangels, which said that he was alive.

24 And ⁱcertain of them which were with us went to the sepulchre, and found ^jit even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe ^kall that the ^lprophets have spoken:

26 ^mOught not Christ to have suffered these things, and to ⁿenter into his glory?

27 And ^obeginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning ^phimself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they ^qconstrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he ^rtook bread, and blessed ^sit, and brake, and gave to them.

31 And their ^teyes were opened,

A.D. 33.

^a John 20.14;
21.4; cf.

^b 2 Cor.3.18.

^c John 19.25.

^d Mt.21.11;

Lk.9.19;

Acts 2.22;

7.22.

^e Lk.23.1;

Acts 13.27.28.

^f Mt.3.2, note.

^g vs.9.10;

Mt.28.8;

Mk.16.10;

John 20.18.

^h Heb.1.4,

note.

ⁱ v.12.

^j Inspiration.

vs.25.27.44,

^k John 3.14.

(Ex.4.15;

Rev.22.19.)

^l Acts 3.24.

^m Heb.2.9.10;

1 Pet.1.10.12.

ⁿ Christ (Second Advent).

vs.25.26;

John 14.2.3.

(Deut.30.3;

Acts 1.9-11.)

^o v.45.

^p Rom.1.3;

Rev.19.10.

^q Gen.18.1.8;

John 14.23.

^r Lk.9.16;

22.19.

^s Psa.119.18;

Gal.1.16;

1 John 3.2.

^t 1 Pet.1.8;

John 20.

29.31.

^u See Mk.16.

14, note

^v 1 Cor.15.5.

^w Mk.16.14;

John 20.19,

21.26.

^x Mk.6.49.

^y Cf.Zech.13.6;

1 John 1.1.

^z John 20.20,

27.

^{aa} 1 Cor.15.20.

^{ab} Gen.45.26;

Acts 12.14.

^{ac} Acts 10.40.41.

^{ad} See Psa.

118.29, Sum-

mary.

^{ae} John 16.13,

Acts 16.14.

^{af} Repentance.

Acts 2.38.

(Mt.3.2;

Acts 17.30.)

^{ag} Gospel.

Acts 8.25.

(Gen.12.1-3;

Rev.14.6.)

^{ah} Sin. Rom.

3.23, note.

and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the ⁱeleven gathered together, and them that were with them.

34 Saying, The Lord is risen indeed, and ^jhath appeared to Simon.

35 And they told what things were ^kdone in the way, and how he was known of them in breaking of bread.

(2) *To the ten.* (Cf. Mt. 28. 16, 17; Mk. 16. 14; John 20. 19-23.)

36 And as they thus spake, Jesus himself ^lstood in the midst of them, and saith unto them, Peace ^mbe unto you.

37 But they were terrified and affrighted, and supposed that they had seen ⁿa spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my ^ohands and my feet, that it is I myself: ^phandle me, and see; for a ^qspirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them ^rhis hands and ^shis feet.

41 And while they yet ^tbelieved not for joy, and wondered, he said unto them, Have ye here ^uany meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took ^vit, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and ^zin the prophets, and ^{aa}in the psalms, concerning me.

45 Then opened he ^{cc}their understanding, that they might understand the ^{dd}scriptures,

The commission to evangelize
(Mt. 28. 18-20; Mk. 16. 15-18;

Acts 1. 8.)

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that ^{ff}repentance and ^{gg}remission of ^{hh}sins should be preached

in his name among all nations, beginning at Jerusalem.

48 And ^aye are witnesses of these things.

The ascension of Jesus Christ
(Mk. 16. 19, 20; Acts 1 9-11).

49 And, behold, I send the ^bpromise of my Father ^cupon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

A.D. 33.

^a Acts 1.21, 22; 2.32;
1 Cor. 15.4-9.

^b John 14.16, 17;
Acts 1.8.

^c Acts 2.4, note;
^d until they
were opposite
Bethany.

^e 2 Ki. 2.11;
Acts 1.9; 7 55, 56;
Rev. 3.21;
cf. Acts 1 10, 11.

^f Acts 2.46, 5.42.

50 And he led them out ^das far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, ¹while he blessed them, he was ^eparted from them, and carried up into ²heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

¹ The attitude of our Lord here characterizes this age. It is one of grace; an ascended Lord is blessing a believing people with spiritual blessings. The Jewish age was marked by temporal blessings as the reward of an obedient people (Deut. 28. 1-15). In the kingdom-age spiritual and temporal blessings unite.

² The Scriptures distinguish three heavens: *first*, the lower heavens, or the region of the clouds, *secondly*, the second or planetary heavens: and, *thirdly*, the heaven of heavens, the abode of God.

END of

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods w ill I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Christian Conversions - According to the Bible - Can NEVER be forced .

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL .

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

The right to join together and express one's belief

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days ⁱ.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that “He” is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself “Christ” will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want. Those people will have 1) a world without God, but where 2) a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those “who have wisdom” will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

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death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسهام اسفار العهد المجددة وعدد اصحابها

الخبيل متى

الاصحاح الاول

اكتاب ميلاد يسوع المسيح ابن داود ابن ابرهيم^{٢٠} ابرهيم ولد اسحق . واسحق ولد يعقوب . وبغفوب ولد بهودا واحونة . ويهودا ولد فارص وزارح من ثاماس . وفارص ولد حصرون . وحصرون ولد ارام . وارام ولد عميناداب . وعميناداب ولد نحشون . ونحشون ولد سلمون . وسلمون ولد بوعز من راحاب . وبوعز ولد عوبيد من راعوث . وعوبيد ولد يسى . ويسى ولد داود الملك . وداود الملك ولد سليمان من التي لاوربا . وسليمان ولد رحبعام . ورحبعام ولد ايها . وايها ولد آسا . وآسا ولد بهوشافاط . وبهوشافاط ولد بورام . وبورام ولد عزّيَا . وعزّيَا ولد يوئام . ويوئام ولد احاز . واحاز ولد حزقيا . وحزقيا ولد منسى . ومنسى ولد آمون . وآمون ولد يوشيا . ويوشيا ولد يكينيا في اخونة عند سبي بابل . وبعد سبي بابل يكينيا ولد شاٹيل . وشاٹيل ولد زربابل . وزربابل ولد ايهود . واهود ولد اليقيم . واليقيم ولد عازور . وعازور ولد صادوق . وصادوق ولد اخيم . واخيم ولد آبود . وآبود ولد آليعازر . وآليعازر ولد منان . ومنان ولد يعقوب . ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يُدعى المسيح^{٢١} . فجُمِعَ الاجيال من ابرهيم الى داود اربعة عشر جيلاً . ومن داود الى سبي بابل اربعة عشر جيلاً . ومن سبي بابل الى المسيح اربعة عشر جيلاً

١٨ اما ولادة يسوع المسيح فكانت هكذا . لما كانت مريم امة مختطوبة ليوسف قبل ان يجتمعوا وُجِدَتْ حبلي من الروح القدس^{٢٢} في يوسف رجُلها اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سرّاً^{٢٣} . ولكن فيما هو متذكر في هذه الامور اذا ملاك الرب قد ظهر له في حلمٍ فاثلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك . لأن الذي حُبِلَ به فيها هو من الروح القدس . فستلِدِ ابناً وتدعوه اسمه يسوع . لانه يخلاص شعبه من خططيتهم^{٢٤} وهذا كله كان لكي يتم ما قبل من الرب بالنبي الفائل .^{٢٥} هودا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا

٢٦ فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته^{٢٦} ولم يعرفها حتى ولدت ابتها البكر . ودعاه اسمه يسوع

الاصحاح الثاني

١ ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

كتاب
لیمان نازه
خداوند و راندۀ ما
عیسی مسیح
که از لسان اصلی یونانی
بنارسی
ترجمه کرده
افضل الفضلا المیسیحیه
هنری مارتین کشیس انگلیسی ایست

که در دارالسلطنت لندن محرر و مهندس
باعانت مجمع مشهور به بیبل سوسیتی
کرت سیم بدارطباعه بندۀ کمترین رچارد و اتس
انگلیسی مطبوع کردید

۱۸۳۷

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible.

Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book **Jesus is Coming**, by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the 1800s - from the Bible, page after page, verse after verse - see for yourself.*].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

